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The Story of a Church
Transplanted To its New
Home 700 miles West.



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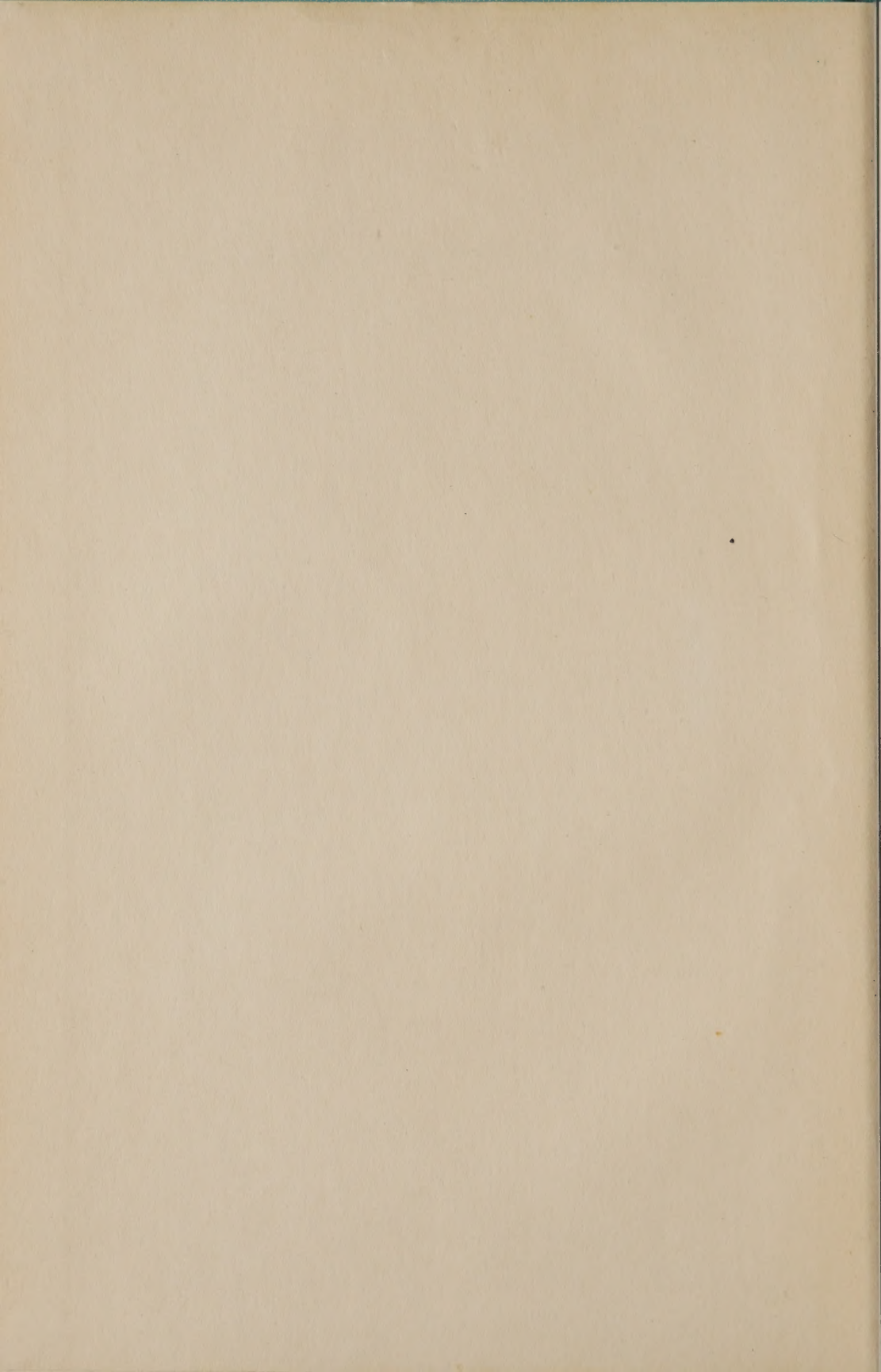
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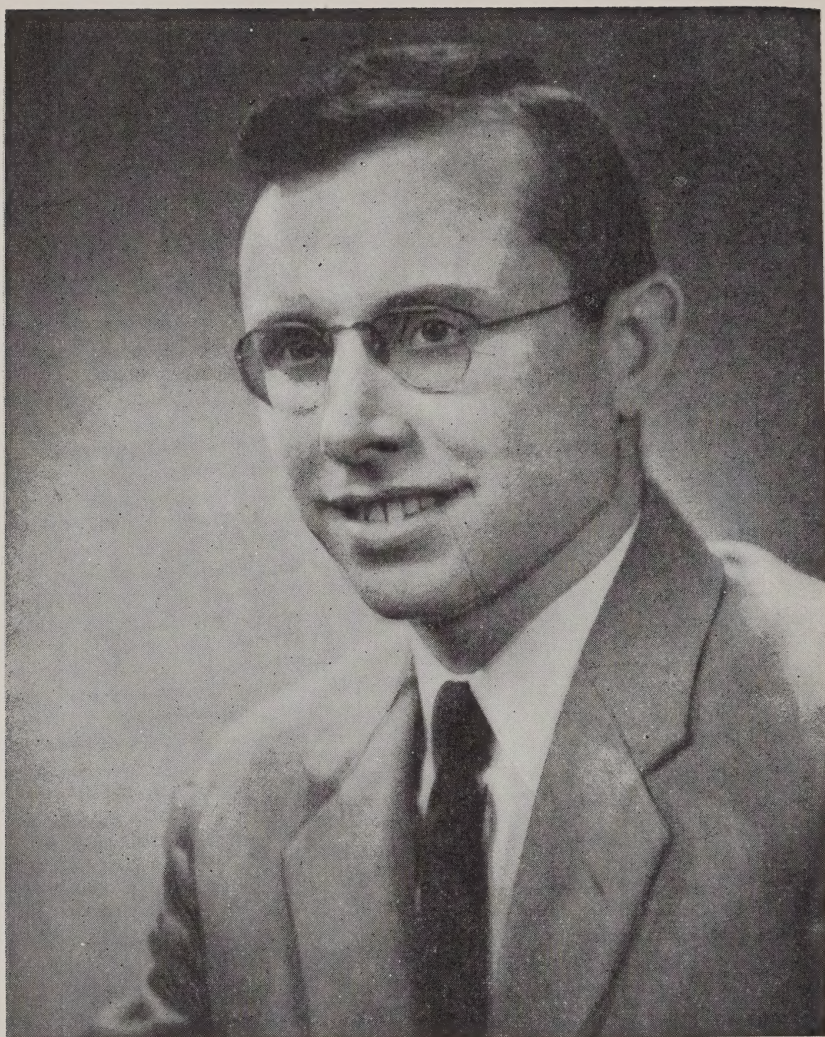


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REV. HARRY W. EBERTS, Present Pastor

THE FIRST PRESBYTERIAN CHURCH

GRANVILLE, OHIO

*A HISTORY OF THE CHURCH FROM
1805 TO 1955*



Published by a Committee
Appointed by The Church



GRANVILLE TIMES PRESS

1955

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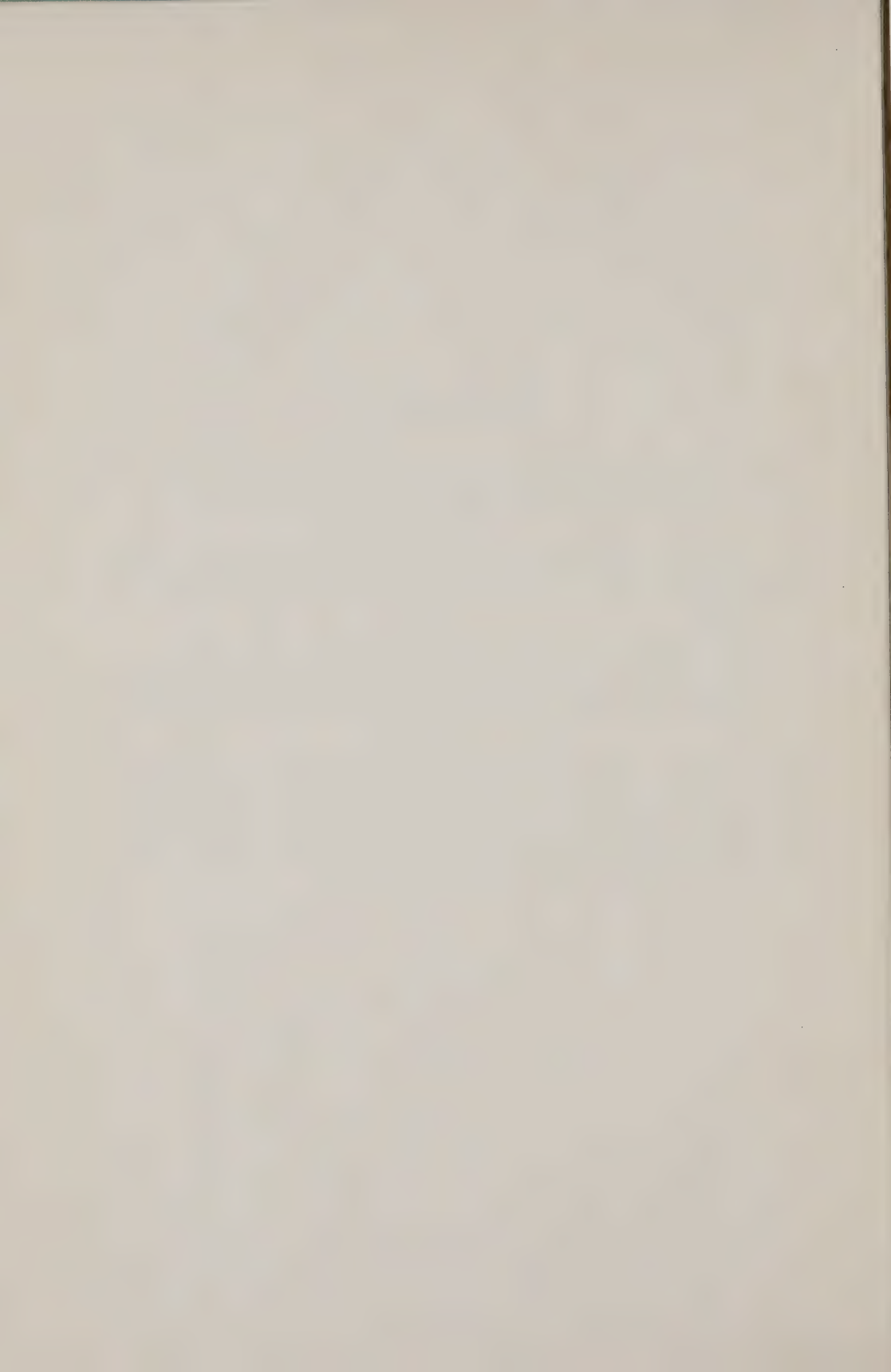
PREFACE

This book has been written in order that a connected story of the Granville Presbyterian Church might be more widely known.

The records of Session, Trustees and of other organizations have been searched as source material. These are as complete as could be asked and impose the normal hurdles of faded ink and the oddities of penmanship.

Beyond doubt many important and interesting items have escaped attention, and we regret any such omissions. Errors may also be discovered where the records or where memory have been the victims of time, and for such inaccuracies we are humble.

Perhaps the purpose of the book will be met if we in the Church are moved to preserve for future students, the early manuscripts together with a good report of the present, to the end that we and those who follow will appreciate the long and continuing drama of hope, challenge, trial and achievement which God has seen fit to set forth for the instruction and salvation of His people in this place.



I GENESIS – The Beginning

CHAPTER 1

The story we set forth in these pages is unique. It is taken from the lives of some of the best people this nation has produced. It needs no embellishment from those of us who search and transcribe the records for the evidence itself is eloquent. The saga tells of men of faith and courage striking into the little known and unsettled lands 700 miles to the westward to carve out new homes – these things, of themselves are not unique.

What is unique in that great western movement of 150 years ago, is that these people of Granville, Mass. took their Church with them, not as a crusade, after the manner of the Mormons, but as a matter of course. Unique, moreover, in that these same folk also left their Church in Old Granville – for as Dr. Cooley later put it “They so provided for the support of the Gospel, that their departure was with little pecuniary injury.” One might indeed search long to find a like transmigration of over 100 persons who left private obligations settled, and in effect part of their estates to support the Gospel after they were gone, that they might depart with the blessing of their Church, their Minister and their Maker.

What manner of people, what influences, what fears or inspiration can explain the united effort which might well serve as a model for a similar movement today.

Like the Bible, the record of those lives, Covenants and actions are before us, in the study of which one might reasonably expect to establish the maxim “Coming events cast their shadows before!”

CHAPTER 2

To what sources can we trace the springs which first nurtured the church at Granville, Ohio?

Surely to the 10th of June, 1686 when persons of Plymouth lineage purchased by Deed of that date, the lands which were later to include the Village of Granville, Massachusetts from the Indian Chieftan Toto. In this Deed Toto describes himself as “Being a true and lawful heir of certain tracts of land derived unto him from his grandfather and his father.” In payment, therefore, tradition has it that Toto received a flintlock gun and sixteen brass buttons.

In 1736 came the first settler Samuel Bancroft and there soon followed Daniel Cooley, Jonathan Rose, Ephriam Munson, Ephriam Howe, Thomas Spellman, Brown and Gillet, names which were to become familiar on the streets of Granville, Ohio.

The threat of barbarities from Indians compelled these early settlers to fortify houses to serve as common refuge, to carry fire arms to the fields by day and to post a sentry at night. Although these precautions were taken and the country side thereabouts did suffer some Indian depredations, there is no record of any such occurrence at the Granville Settlement — a similar happy condition that repeated itself in the Ohio settlement.

Closely following the original settlers in Granville there appears a group of 36 "Proprietors" whose Deeds to their holdings read like a homesteaders title, being as follows:

"That the persons mentioned do, within 3 years build so many dwelling houses thereon of 18 feet square and 7 feet stud at the least, as shall, with what are already built, make 70 in the whole, and have 70 families settled therein; and for each of the said families, have six acres of land ploughed and brought to English grass and fitted for mowing; and do also within said time, build a meeting house for the public worship of God, and settle a learned orthodox minister."

How well the conditions of land title were met may be judged by a report stating that in 1750 there were 76 settlers residing in the township and that the house of worship although built, was consumed by fire. Another must have been built soon after, since beginning in 1755, attempts were made to settle a minister.

The interval from the settling of Mr. Jedediah Smith as the first minister in Granville to the coming of Dr. Cooley in 1795 tells much of the place of religion in the life of Granville and of the attention that was given to doctrine.

Mr. Smith, it seems, was known to favor the so-called Stoddardeon Principle by which people were received into the church without visible piety and so admitted to the Lord's Table. Also Halfway-covenanters (so-called) were admitted to the privilege of baptism for their children.

There were some in the church who, offended by such practices, separated from the church, met in a barn and were never reconciled to the church nor rejoined their former brothers. Thus it was that Mr. Smith's ministry was marked by controversy and by spiritual drouth in the matters of revivals and converts. The pastoral relation was dissolved in 1776.

Although the church was now but a remnant, there was fasting and a renewal of covenant so that the spark was kept alive. It is to the everlasting credit of those who held firm, that although no minister could be settled until the coming of Dr. Cooley in 1795, there was yet a church in Granville to issue the Call.

CHAPTER 3

As Dr. Clarence S. Gee has in recent years so aptly put it, "The characters of the Towns of Granville, Mass., and Ohio, respectively, have been determined more than all else by the continuing influence of the lives of Dr. Cooley and Dr. Little in these places."

If when Dr. Cooley was ordained to preach in May of 1795 and entered the pulpit at Granville to begin a ministry that was to continue in that same pulpit and community for 64 years — If it were known that from that church and community there was to go forth an organized church and settlement to Granville, Ohio, several missionary bands to adjoining States, aid to mission churches of its founding, together with a young army of educated men to the ministry and the professions and in whose lives of honor and usefulness the community rejoiced. If these things could have been known there would be a voluminous record upon which to draw today.

The best possible account comes from Dr. Cooley's own hand and like an autobiography combines the pertinent history of Granville with Dr. Cooley's own ministry and work. From the celebration of Dr. Cooley's Jubilee Year in 1845, his historical address on that occasion is here reproduced in full:

HISTORICAL DISCOURSE

BY REV. DOCT. COOLEY

Love of home is a principle which we all honor. We look back upon the scenes of early life with a kind of hallowed enthusiasm. The recollections of the family circle, the humble school-house, the hill-side for winter pastime: especially the recollection of the great family Bible, the morning and evening prayer, the Saturday evening catechising, mingled with councils and tears, are all written on the mind as with the 'diamond point.'

Wherever the spirit of adventure or enterprise may have borne you, love of home, sooner than any other emotion, will call forth the tears of joyous and painful recollections. Moved by this honorable affection, an unwonted multitude are now crowding around us.

Sons and daughters of Granville, we welcome you here. In obedience to our call you have come from the great West, from the South and from the North; from remote cities and villages, from the farm-house, the workshop and the counting-room; from the toils and cares of professional life, you have come to celebrate the Granville Jubilee. I repeat it, **WE WELCOME YOU ALL HERE.** We welcome you to this pure air which you breathed in your infancy, and to this pure water from the mountain



TIMOTHY M. COOLEY, D.D.

rock. We welcome you to our houses and to our hearts. Especially do we welcome you into this 'Holy of Holies,' where your godly fathers and mothers loved to meet, where many of you were dedicated with baptismal water, and where not a few of you having believed on the Lord Jesus, here in these courts 'sealed your engagement to be the Lord's.'

You have come to visit the place of your fathers' sepulchres; how appropriate therefore to commemorate the virtues of those to whom under God we are indebted for our most valuable blessings.

The sons of Granville love and revere the place which gave them birth. True, indeed, we have nothing whereof to glory; we are but a speck on the map of our country. Scarcely are we known beyond the rock-bound mountains which surround us.

We have no peculiar water privileges, no factories with their ten thousand spindles, no rich prairies with golden wheat harvests; indeed, no place will suffer us to claim a kindred, except perhaps the 'High Alps' of Switzerland. We have, however here, among these rocks and hill sides, *mind* which is capable of the diamond polish. God in his providence has raised up a generation here, who have spread themselves through the land, and by their enterprise and virtuous deeds, have reflected honor upon their parents and their birth place.

The first inhabitants of this town were descendants of the pilgrims, and some of them can trace their origin to the 'hundred and one' who landed on Plymouth rock. More than a century has rolled away since the first adventurer fixed his humble dwelling here, (1736). By a little aid of the imagination, we seem to see the lonely pilgrim, with no associate but the wife of his youth, bidding farewell to home and kindred, and wending his way to these untrodden wilds. It was then as great an enterprise to emigrate from Springfield to Bedford, (the early name of this town), as it is now to travel to the Rocky mountains.

Samuel Bancroft, of Springfield, was the first settler; he built the first rude cabin here, and may be regarded as the patriarch of Granville. He was a facetious, kind hearted, industrious man, a little below mediocrity in stature. Some of us remember him well, when he appeared abroad, especially on the Sabbath, in his antique dress, with his triangular cocked hat, and the still more imposing appendage of a white bush wig, inspiring the reverence of beholders. He was one of the first board of Selectmen in Granville, and in 1775 was chosen Representative to the General Court in Watertown.

The next settlers were Daniel Cooley, Jonathan Rose, Samuel Gillett, Thomas Spelman, John Root, Ephriam Manson, Phineas Pratt, and Thomas Brown, Esq.

A little later, Jabez Dunham, Peter Gibbons, Jonathan Church; and still later, Asa Seymour, Esq. The longevity of our ancestors was *remarkable*. The ancestor of the Spelmans died at the age of 93; of the Roots, 91; of the Churches, 95; Cooleys, 90; Gilletts, 87; Gibbons, 92; Rose, 103. The manner in which some of them came to their end, was also *remarkable*. Samuel Gillett fell dead while walking in his field; the first death in Granville, 1739. Samuel Bancroft retired in health and died before morning; Daniel Cooley died of a wound; Jonathan Rose perished in his burning buildings; Ephriam Manson while working off his potash, at a late hour of night, slipped into the boiling caldron, while at its most intense heat; though he rescued himself so as to give alarm, died in a few hours. The skin came off his hands entire, like a glove. While the voice of promise said: 'Thy days shall be long upon the land which the Lord thy God giveth thee,' another voice cried: 'Be ye also ready, for in such an hour as ye think not, the Son of man cometh.'

The first house in Middle Granville was built by David Rose, mostly of stone, as a safe-guard against savage invasion. The other early settlers were John Bates, David Clark, the Robinsons, Parsons, Curtisses, Coes, and Baldwins. The West Parish, (for I shall speak of the three parishes as they were before the incorporation of Tolland,) was not settled till the year 1750. The early inhabitants were James Barlow, Samuel Hubbard, Moses Goff, Titus Fowler, Esq., David Fowler, Robert Hamilton, Thomas Hamilton, and James Hamilton.

The town of Granville was purchased by Anthony Mather, of one Toto, an Indian sachem. It lies on the eastern part of one of the ranges of the Green Mountains, having Connecticut line for its southern boundary. Length, fifteen miles; breadth, seven miles on the west boundary, and five miles on the east, comprising 41,193 acres. In the distribution of settling lots, 2,070 acres were appropriated to public uses.

In 1754, it was incorporated and 'invested with the powers and privileges and immunities that towns in the province do, or may enjoy, that of sending a representative to the general court excepted.'

The war spirit which has spread 'weeping, lamentation and woe through the earth,' was early felt in this peaceful and retired settlement. Our country from the first, has been the scene of sanguinary achievements. Necessity compelled our fathers to make provisions for self-preservation.

'The band of persecuted believers soon became a band of Christian soldiers.'

Massachusetts, 'the cradle of the Independence,' furnished one third of the soldiers for the war of the revolution,* and few towns in the state, of no greater resources, contributed more efficient means in the prosecution of that eventful struggle than the town of Granville.

The aggressive acts of the British Parliament caused an excitement, like an electric spark, to fly through the States. Our fathers caught the patriotic enthusiasm, and as early as July 11th, 1774, a town meeting was held, and a committee raised 'to inspect the debate subsisting between the mother country and the inhabitants of America.'

The committee were Timothy Robinson, Esq., Dea. Luke Hitchcock, Hon. Oliver Phelps, Josiah Harvey, Esq., Lieut. Samuel Bancroft, Nathan Barlow, and John Hamilton. At a future meeting, the committee reported a number of spirited and patriotic resolutions, which were adopted unanimously. The following is a specimen: 'That the inhabitants of his majesty's province, and other colonies in America are justly entitled to all the rights, liberties, and privileges that the inhabitants of Great Britain are entitled to, and we would humbly request, and confidently challenge these rights, liberties, and privileges to us belonging, as free, natural born, English subjects.'

'That it is our opinion, that the acts of Parliament are calculated to enslave those, his majesty's free and loyal subjects in America.'

'That in order to obtain redress from the calamities in which we are so deeply involved, it is our opinion that a suspension of all commerce with Great Britain be solemnly subscribed to by the people.'

This is the language, and these were the movements of high-minded, patriotic men.

Here is the wisdom, the intelligence, the decision of character, the unflinching courage, the love of liberty, which marked the character of our fathers, and our country in 'times which tried mens' souls.' Here is not the *mob-spirit*, but the dignified style of men 'resolved to be free.' In less than one year after this, the first blood was shed at Lexington, April 19th, 1775.

In March 1775, this town voted to raise fifty pounds, to encourage fifty men to enlist as 'minute men.'

In 1781 'the town raised £756 9s 4d, silver money, as a bounty to encourage sixty men to enlist in the continental army.' It cost them blood as well as treasure.

The flower and strength of the town were under enlistment, and as many as fourteen perished in the army. Cromwell's soldiers carried the

*Whole number 220,000, of which Massachusetts furnished 69,000.

Bible into the field, *in their pockets*; not a few of ours, it is believed, carried it *in their hearts*.

Isaac Chapman, a young man of fervent piety, and of great excellence, having left his youthful and beautiful wife, with an infant¹ in her arms, died in the camp, at Ticonderoga, and was buried on the banks of Lake Champlain.

Luke Hitchcock, a pillar in the town, a pillar and an officer in the church, being one of a volunteer company, for an attack on Crown Point, died of the camp fever, in New Lebanon, on his homeward march, at the house of one Mr. Douglas, who was friendly enough to take him in for the night.

Enos Seaward, a son of pious parents, died at New London. John Bartlett, in the battle at White Plains, took aim at one of the light horse, as he was rushing towards him, and his piece missing fire, the enemy with his broad sword severed his head in the midst, and the two parts fell upon his shoulders. Two of our men fell at Stone Arabia, mingling their blood with that of many of the brave sons of Massachusetts, in the murderous attack of the indians on the banks of the Mohawk.

'Here few shall part where many meet,
The snow shall be their winding sheet,
And every turf beneath their feet
Shall be a soldier's sepulchre.'

Oh! how fervently must we cry to God, that he would 'rebuke the nations, and that men may learn war no more.'

But let us turn from these affecting recitals to a subject which is friendly to universal peace and good will to men.

The maxim of the pilgrims; 'a school for every district, a Bible for every family, a minister for every town,' was very fully carried out by our pious fathers. As early as 1762, the town voted to raise £20 for the support of schools, and each succeeding year, 1775 and 1776 excepted, the town made appropriations for elementary instruction.

In 1837 an Academy was erected in Middle Granville, which is exerting a good influence in the cause of education.

We are not behind other places in liberally educated, distinguished, and self-made men. As many as thirty have received literary degrees from American Colleges.

*Rufus Harvey,	Y. C. 1789
Timothy M. Cooley,	Y. C. 1792
Elijah Bates,	Y. C. 1794
*Stephen Twining,	Y. C. 1795
*David B. Curtiss,	W. C. 1801
Truman Baldwin,	Y. C. 1802
*Isaac Chapman Bates,	Y. C. 1802
Seth M. Leavenworth,	W. C. 1808
Gurdon Hall,	W. C. 1808
*Lorin Chittenden Hatch,	W. C. 1810
John Seward,	W. C. 1810
Harvey Coe,	W. C. 1811
Charles F. Bates,	W. C. 1812

1 Madam Content Cooley.

Junius H. Hatch,	M. C. 1813
*Charles Stebbins Robinson,	W. C. 1814
Thomas Twining,	W. C. 1814
Roger C. Hatch,	Y. C. 1815
Timothy Chapman Cooley,	W. C. 1816
Augustus Pomeroy,	W. C. 1821
*David Lyman Coe,	W. C. 1818
James Cooley,	W. C. 1818
*Joseph Ives Foot, D.D.	1821
*Curtis Phelps Baker,	W. C. 1821
*William Webster,	
George Foot,	U. C. 1823
*Benson Baldwin,	M. C.
*Louis Ensign Root,	U. C.
Gurdon S. Stebbins,	W. C. 1830
John Cotton Terrett,	W. C. 1833
David Benton Coe,	Y. C. 1837
David Lyman Root,	B. U. 1843

Fourteen ministers, ten lawyers, two physicians. Several, without academic privileges, have risen to honor and usefulness.

Hon. Oliver Phelps, by his own efforts, rose from the humble condition of servant boy, to a seat in the Governor's Council; as Commissary for the American army, he merited and received the thanks of the Commander in Chief. He removed to Canandaigua, N. Y., and was member of Congress and Judge in Ontario county. Died 26th Feb., 1809.

Col. Timothy Robinson possessed talents of a high order. As a civil magistrate, he tried many causes, and in no instance was his decision reversed in a high court.

In the time of Shay's rebellion, he and a company of the 'court party,' on their way to Springfield, in defence of government, were met by a party of the mob, double their number, and after a skirmish, near the great rock, were taken prisoners. The Colonel, as being the most obnoxious, was confined under a strong guard. Next day was Sabbath, and he read and prayed with them, and discoursed on state affairs, setting forth the moral wrong of resisting law by arms, especially when the people have all the power at the ballot box, of redressing their wrongs, by changing their rulers. They listened to their prisoner, for he wept and they wept. The result was, they all became politically converted, and the very next day, he and his guard proceeded to Springfield in the cause of 'law and order.'

In an hour of darkest and deepest affliction, he showed an instance of calm submission which I cannot omit to mention. He was father of a brilliant family; all except one being daughters; a favorite was connected with a clergyman in Vermont. Having taken leave and gone to her new home; she had scarcely laid aside her bridal dress, when news flew back, as if the winds had given it speed, that their daughter died suddenly, and that by opium taken by her own hand.

The mother and daughters shrieked and cried aloud for grief and agony. The father entered the room at the moment, and with sternness

*Deceased.

of rebuke, characteristic of great minds, stamped upon the floor, and hushed the tumult; then sitting down, with great parental kindness, commenced a train of remarks to sooth the broken heart and vindicate the sovereignty, goodness, and tender mercy of God. The effect was most happy.

Rev. Lemuel Haynes, when abandoned by his natural, or rather *unnatural* mother, found a home and a mother's care in this place. He was bound out as a servant, at the age of five months, and at the age of twenty-seven, in spite of all the prejudices of color and cast, he occupied a pulpit in this place, with universal approbation.

The apple tree is still standing, where the Saviour found him and made him free. The story of the Sunday evening sermon, and the chimney corner education of Lemuel Haynes is worthy of being told on the banks of the Senegal, in the days of the millenium.

Hon. Timothy Rose was the instrument of planting a colony in the centre of Ohio. His name, like that of William Penn, will be long held in affectionate remembrance.

Hon. John Phelps, graduate of Harvard University; High Sheriff of Hampden County, was distinguished for his activity, kindness, and generosity.

Asa Seymour, Esq., with a very scanty education, exerted great influence. He was remarkable for short convincing speeches in town meeting. After giving out his three or four brief sentences on some difficult and vexing subject, it was 'as when in old time they asked counsel at Abel, and so they ended the matter.'

James Barlow, Esq., by industry, and integrity, and kindness, merited the love of all; the friend of the friendless.

Joel Root, Esq., without patrimony, by habits of economy and industry accumulated an amount of wealth attained by few.

Hezekiah Robinson, Esq., though a humble mechanic, was a benefactor to the world. His shop was the resort of the poor and friendless young man, many of whom by the influence of his business habits and unfeigned piety, are now among the most respectable sons of Granville.

The lamented Noah Cooley, Esq., was a self made man. His sun went down while it was yet noon. He left a valuable patrimony to his orphan and amiable children; and what is better than wealth, the legacy of an unblemished reputation.

The Rev. Gurdon Hall was born in West Granville, April 8, 1784, and gave early indications of talents of the first order.

Rev. Roger Harrison, a boarder in the family of his father, proposed to young Hall the subject of acquiring a liberal education, which pleased him much. His father was opposed, but Hall was not to be moved from his purpose, and by his '*constant pleading*,' and by the '*intercession and advice of his minister*,' at length obtained his father's consent, and at the age of nineteen, commenced his studies preparatory for college, with Rev. Mr. Harrison.

He was instructed with accuracy, and said President Fitch, on his examination for admission into Williams College, 'He understands the very radix of the languages.' In the course of College life, a revival commenced in his native place, and during vacation, his mind which had

hitherto been thoughtless, was somewhat impressed, and on his return to college, a powerful revival commenced in that Institution.

Hall was among the most prominent subjects. He was one of those 'choice spirits' in Williams College, in whose breasts was first kindled a zeal for missions among the heathen. 'On Wednesday afternoon,' says President Griffin, 'they used to retire for prayer to the bottom of the valley south of the west college, and on Saturday afternoons, to the more remote meadow, on the bank of the Hoosack; and there, under the haystacks, those young Elijahs prayed into existence the embryo of American Missions to the heathen.'

He was valedictory orator when he was graduated at Williams College. He was one of the first company of American Missionaries to heathen lands. No one was more eminently qualified. He possessed hardihood and great physical strength. He outlived several of the mission family. He sent his wife and two sons to his native land, and he soon heard the painful intelligence that one of the dear boys died on his passage, and the great deep was his grave. The other son survives, and is a youth of great promise.

On the 2d of March, 1826, Mr. Hall left the Mission House at Bombay, on a tour, expecting to return in one month. Alas! he went to that 'bourne from whence no traveller returns!'

On the 20th he died at Doorlee Dapoor, aged 42 years. On the preceding day he reached the heathen temple, in good health. At four in the morning he was seized by the hand of death. He had disposed of the last particle of medicine he had with him, and had now none for himself. He counselled and prayed with those around him, and sweetly fell asleep on the bosom of Jesus.

Last, but not least; the Hon. Isaac Chapman Bates, the statesman, the Christian, the eloquent orator, whose voice has long been heard in the Legislature of the nation, and whom we hoped to have seen on this day, has died to live. He slumbers in the same grounds with Strong, and Hooker, and Stoddard, and Brainard, honorable and pious dead, without leaving an enemy to plant a thorn upon his grave.

I could not omit these 'meditations among the tombs.' I might prolong them, but I forbear. It is an office of great delicacy to characterize the *dead*, and still more so, the *living*.

Hon. Anson V. Parsons, of Pennsylvania; Hon. Samuel Bancroft, of Ohio; Elijah Bates, Esq., Enoch Drake, Esq., Silas Winchell, Esq., Hon. Patrick Boise, as son of Granville by adoption, James Cooley, Esq., Vincent Holcomb, Esq., Israel Parsons, Esq., Joseph J. West, the Barlows, Spelmans, Cooleys, Roses, Dickinsons, Bancrofts, Coes, Robinsons, Gibbonses, Marvins, Amesese; and many others of the sons of Granville, dispersed from New Orleans to the lakes of the North, to whom we might make reference, are names whom we wish to commemorate on this occasion. Indeed, to every son and daughter, born within our bounds, we desire to extend the benediction: 'The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you and give you peace.'

I have spoken of the *school house*; the *meeting house* rose up promptly by its side. Our first house of worship was erected at so early a date, that no record tells when the corner stone thereof was laid. There

is a faint tradition that when it was raised, every man, woman and child in the town, could be comfortably seated on the sills of the house. The house had no bell, nor cushions, nor carpet, nor stoves, nor blinds, nor organ, for the comfort and delight of the worshippers; but there were warm hearts which might well put to blush many of their descendants.

The meeting house in Middle Granville was built in 1778. The first in West Granville was raised in 1795, and the second was begun, finished and dedicated in 1843. The Baptist meeting house was finished in 1824; and this house in which we are now assembled was raised May 27th, 1802, and dedicated Nov. 10th. The bell was a free-will offering, from the ladies of the parish; and their daughters, by their own industry, have contributed many articles 'to beautify the house of the Lord.'

These six houses, built for God, well proportioned, and well finished, are a testimony that the inhabitants are not infidels, but Christians; and that they appreciate in some sense, the hallowing principles of the Christian religion. They have not been reared up as an engine of state policy, or merely as an ornament to our villages, but as places of sacred resort, where 'the rich and the poor meet together' to worship him 'who is the Maker of them all.'

Measures have not been wanting to supply these pulpits with a pious, orthodox ministry.

In West Granville, a church was organized in 1797,¹ and Jan. 13th, 1799, Rev. Roger Harrison was ordained, and is still living. Rev. Alonzo Sanderson, the present Pastor, was ordained July 12, 1844.

In Middle Granville, the church² was formed Nov. 17th, 1781, and Rev. Aaron J. Booge ordained as Pastor, Nov. 17th, 1786, and his ministry of six years was closed by dismissal.

Rev. Joel Baker was ordained Jan. 21, 1797. He continued the faithful and successful pastor till his death. He was especially gifted in prayer, and in pastoral visitation. The last year of his life he was unable to preach, and was assisted by a colleague; and in Sept. 1832, with great peace and in full assurance of hope, he fell asleep in Jesus. His successors were Rev. Seth Chapin, and Rev. Henry Eddy. The present pastor is Rev. Calvin Foote, installed Sept. 1st, 1841.³

The Baptist church in East Granville, was organized, Feb. 19, 1791, and in 1808 numbered eighty-two members. In 1798, Elder Christopher Miner preached with them, continuing as stated supply for ten years.

Rev. Silas Root was ordained pastor, Jan. 5, 1817. His successors were Rev. Richard Griffing, Rev. John Higby. The present pastor is Rev. George D. Felton.⁴

This beloved sister church though of another name, has risen up by our side, and we cheerfully give her the right hand of fellowship.

¹ Deacons, Thomas Twining, Marvin Moore, Silas Knight, William Freeman, Warren Gates, Philo Smith, Edward L. Tinker, Elizur D. Moore.

This church was formed by a council, consisting of Rev. Messrs. Nathaniel Gaylord, Jacob Catlin, D.D., and Timothy M. Cooley.

² Comprising twenty eight members, fourteen males and fourteen females.

³ Deacons, Timothy Robinson, Aaron Coe, Elihu Adkins, Elihu Pomeroy, Hezekiah Robinson, Nathan Parsons, George Shepard, Lyman Shepard.

⁴ Deacons, Elijah Spelman, Lemuel Bancroft.

If we do not hold to *one baptism*, we agree in 'one Lord and one faith,' and we do not reject those whom Christ receives; and if we do not 'go to the same house of God in company' we can 'take sweet counsel together.' And if we do not 'see eye to eye' so as to meet at the same 'table of the Lord's supper,' we hope to meet at the 'marriage supper of the Lamb.'

No record tells us when the first Congregational church was formed in Granville, and the first pastor ordained. The early inhabitants lived in the time of the 'great awakening' in the days of Edwards and Whitefield, and some of them heard the living voices of those holy men, when 30,000, or even 50,000 were born into the Kingdom of Christ. The first members of this church, warm-hearted from the pungent sermons of Reynolds, Pomeroy, Devotion, Chauncey, and Russell, planted themselves here, because, as one of the members piously remarked, 'it is the very best place to prepare for heaven.' They assembled on these hill sides, without concert, and with no bond of union, except the glowing love of young converts. When they had been here about eleven years, few and feeble, but strong in faith, they had a meeting house, a church organization, and a settled pastor. Rev. Moses Tuttle, the first minister, a graduate of Yale College, was ordained about 1747. His wife was one of the ten daughters of Rev. Timothy Edwards, of East Windsor, and sister of the great Jonathan Edwards of Northampton; and it is a pleasing conjecture, and not improbable, that his brother in law, and perhaps, the venerable father, nearly four score years old, were present and aided in the ordination solemnities. Mr. Tuttle was an orthodox, and faithful minister, and his short ministry, of six years, was blessed with prosperity and peace. The good man, after his dismission, preached in various places, and died in peace at Southold, Long Island, in a good old age.

'March, 1753, the church in Bedford, in their desolate circumstances, held a meeting; chose David Rose moderator, Ebenezer Seaward, clerk. Agreed that Cambridge platform be read. Agreed that some persons be chosen to examine said platform, and give their thought concerning the meaning of it.'

'Firstly, we agree that grace is of absolute necessity to the right receiving of the Lord's Supper, and we find no Divine rule for a wrong receiving of it.'

'We agree that if any person shall manifestly declare that the Lord's supper is a converting ordinance, he shall not be admitted into our fellowship.'

We admire these plain principles for their brevity, and their orthodoxy. At this early period, error was abroad in the land, and the famous Mr. Stoddard of Northampton, and a majority of the churches in Hampshire county, believed and professed, that 'the sacrament of the Lord's supper was a converting ordinance.' The great Edwards was not suffered to make his plea against this delusive error. It is grateful to know that the little church here were 'valiant for the truth.'

'In Sept. 1775, Mr. Cornelius Jones received a call to the pastoral office, but declined it.'

'In August 2d, 1766, voted that Mr. Jedediah Smith be a minister in Granville.' He was to receive as settlement, £100, and as salary £50 annually, and his wood, and after the French war, £5 was to be added.

In Dec. 1756, he was ordained to the pastoral office. The second week after the ordination, the church met and re-affirmed their opposition to the Stoddardean practice.

'At an adjourned meeting, Mr. Justus Rose was called, upon probation, and upon proof and trial for the office of Deacon.

'Voted, that Watt's song be sung.'

The movements of this church are marked, thus far, with great prudence. Justus Rose then 32 years old, was called to the office of deacon, but not without '*proof and trial*.' Nothing was done with haste. The introduction of a new psalm book, was not attempted, without the action of the church. Thus commenced the ministry of Mr. Smith.

Said Lemuel Haynes: 'He was an evangelical preacher. He used to make, at times, considerable impression on my mind. He used zealously to call upon the youth to remember their Creator.

'He would preach to us the dreadful state of the damned.'

From such a church and from such a pastor, it was to be expected that the blessing of God would not be withheld.

In the second and third years of his ministry, was experienced one of those heavenly refreshings, which are the glory of our churches.

The spirit of God came down to open the eyes of the blind to their lost condition.

Says one of the subjects: 'I found that for all my doings and good duties and strivings, I was not a whit nearer heaven than before. I continued lamenting my miserable condition until God was pleased to take away my burden.'

In the copious records of this blessed work of God's grace, which time has spared, there is no intimation of *exalting* human agency. All the glory is ascribed to the Holy Ghost.

As many as thirty were added to the church by profession, and their influence has been perceptibly felt in the town for more than half a century.

In a work of God's holy spirit, one is taken and another is left. Many fair moralists were unaffected. A quickened conscience, however, could not fail of discerning, that a fearful line of demarcation was now drawn between themselves and professing Christians.

The Stoddardean principle, that 'the sacrament was a converting ordinance,' suited the wants of the self-righteous formalists. Mr. Smith was known to favor these views. The subject was discussed in open town meeting, and at length a council was called in to crush down the orthodox in the church. I cannot give you the details. The result was, that the doors of the church were flung open, and all persons, 'outwardly clean and doctrinally taught' were admitted to the Lord's supper without the pretence of piety. Halfway-covenanters (so-called) were admitted to the privilege of baptism for their children.

Now, 'the glory was departed.' The pure principles of the church which had been affirmed and reaffirmed, were now abandoned. The best members 'hung their harps upon the willows, and wept when they remembered Zion.' Some were offended and withdrew, and set up a meeting in a barn, styling themselves *separates*. The church proceeded to call them to account as *covenant breakers*. For the space of three years and a half, painful efforts were made to reclaim them, but without

effect. The church sent them the first and second admonition, according to apostolic order, and as these measures were unheeded, they cut them off by excommunication.

Here a division commenced which time has failed to heal.

The remaining years of Mr. Smith's ministry were tumultuous and unblest. Council after council was called in, to advise and to heal, but in vain. The separates were accused of covenant-breaking, the pastor of 'changing his principles,' and the church with 'holding fellowship with unsanctified men.' Crimination begat recrimination, till at length, the pastor, seeing no prospect of usefulness or cessation of strife, resolved to ask a dismission. Accordingly, the pastoral relation was dissolved April 16, 1776.

Mr. Smith is spoken of as a man 'of remarkable piety, pleasantness and affability.' He immediately left the place with his numerous family, leaving many warm personal friends here. He embarked at Middletown, Conn., for the South, and died on his passage up the Mississippi river. The funeral rites were attended, and he was buried on the land, but as the river gradually encroached upon the shore, the remains of my venerable predecessor, long since were washed away by the 'father of waters.'

A council was called by the church in their 'desolate circumstances,' and in the result, a new platform of church government, comprising essentially, the primitive principles of the church* was recommended.

On the first day of the year 1777, the church convened and observed a day of fasting and prayer and renewal of covenant. They met again the second day, and resolved 'that those men that were at the gathering of the church in Bedford should be the men to lead in the renewal of covenant.'

Thus the church was purged from corruptions and abuses and restored to her priemeval purity. And if our venerable fathers could now come to us in their funeral vestments, how would they warn us to beware of abusing divine insitutions, and trifling with sacramental seals: 'For unto the wicked, God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth.'

No wonder that sacred seal of infant baptism, which had been applied to the children of unbelievers, should consequently be undervalued and neglected.

The church was now but a remnant.

The separates were excluded on the one hand and the Stoddardeans on the other.

'The daughter of Zion was left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.' If Deacon Justus Rose and his four brothers who acted with him; Dea. Howe, the Coes and the Robinsons, who stood faithful among the faithless; if they had forsaken the church and joined with the separates on the one hand, or Stoddardeans on the other, our Zion must have died without a helper, and infidels would have scoffed at her dying groans. But the Lord said: 'Destroy it not for a blessing is in it.'

Seventeen hundred and eighty-seven was 'a year of the right hand of the Almighty.' God was pleased to send into this place a preacher of

* The council which gave this seasonable advice comprised the following persons: Pastors—Rev. Stephen West, D.D., Rev. Jonathan Huntington, Rev. Daniel Collins, Rev. Lemuel Munson. Delegates: James Gray, Nathan Leonard, Lemuel Collins.

the gospel by the name of Barnabas Lathrop, a modest, holy man, of moderate talents and limited education. He came among us, as if dropped down from heaven, no one knew how or from whence. His method in the pulpit was very earnest, 'and the Lord was with him.' For thirty years neither rain nor dew had fallen upon these 'mountains of Gilboa.' He ventured to say to one of the deacons of the church: 'There is going to be an awakening here.' God's time, 'his set time to favor Zion was come,' and the Holy Spirit was poured out copiously upon the *children of the church*. Those who had 'caused divisions and offences contrary to the doctrine which they had received,' were left almost wholly unblest. As many as forty gave evidence of having passed from death unto life. Dec. 17, within a few days of ten years after the church had 'kept a day of fasting and prayer, and renewal of covenant,' was observed as a day of *Thanksgiving*, and of examining candidates for admission. Jan. 26, 1788, about thirty were admitted to the communion by Rev. Mr. Gillett of Torrington.* Memorable day! Such as had never been before witnessed in this place. Mr. Lathrop received a call for settlement, but through want of unanimity in the church and concurrence in the society, it was a failure, and the good man silently retired, whether into some obscure corner of the earth, or whether he had been dismissed to his rest, we have no means of deciding.

Rev. William Bradford labored several years as a stated supply, and although no revival occurred, he was blessed as a peace-maker, in healing divisions in the church, and thus preparing it for united action, in calling and settling a minister of the gospel.

March 16, 1789, Mr. Sylvester Sage was invited to settle here in the work of the ministry, but refused. Dec. 14, 1792, the church gave a call to Mr. Silas Churchill, to become their pastor, but he declined it.

A half century has passed away since, with trembling, inexperienced steps, I entered this pulpit for the first time. Having on the 26th of May, 1795, at a meeting of the ministers of New Haven East association, at the house of Rev. Doct. Goodrich of Durham, received license to preach the gospel, my first sermons on the first Sabbath in June, were preached in this pulpit. An event occurred here, the last and the least to be expected, in the common course of human events. In the 15th of Nov. the church met and voted: 'To give Mr. Timothy M. Cooley a call to settle with us as our gospel minister.'

That the church after so many years of controversy, should unite harmoniously in any one, and especially in one of their own sons, seemed most improbable. And that the Pastor elect should consent to become the teacher of father and mother, and grand-parents, and the venerable fathers in the church, and in the town, was equally improbable. In that day the law of Moses was in full force and virtue: 'Thou shalt rise up before the hoary head, and honor the face of the old man, I am the Lord.'

An urgent and unanimous call from another respectable and highly

* His text was, Jer. 3 19: 'But I said, how shall I put thee among the children.'

intelligent people, increased the perplexity.* Jan. 1, 1796, a reply to the call was presented, closing in the following manner:

'My relation to this church is peculiarly intimate; Having obtained your charity so far, even in my childhood, as to be received into your fellowship and communion.

You have watched over my conduct during that season of life, in which we are most exposed to wander. This lays me under great obligation to you. Confiding in your friendship I accept of your invitation, reposing an humble confidence in him who has promised to be with his apostles always, even unto the end of the world, Amen!'

On the 3d day of Feb. 1796, while standing in this memorable pulpit, I was solemnly consecrated to the pastoral office, by prayer and the imposition of the hands of the presbytery, by my then fathers in the ministry, all of whom, with one exception,¹ have long since, one after another, finished their course and gone the way of all the earth. Rev. Joseph Badger led in the introductory prayer. Rev. Charles Backus, D.D., preached the sermon.² Rev. Aaron Church offered the ordaining prayer. Rev. Joseph Lathrop, D.D., gave the charge. Rev. Bezaleel Howard, D.D., gave the right hand of fellowship, and Rev. Nathaniel Gaylord offered the concluding prayer.

The parish was small, comprising 877 souls; 438 males and 439 females, including many belonging to the Baptist church and society.

By a generous effort a fund was immediately raised for the support of the gospel.

Hon. Oliver Phelps made a liberal present of 500 dollars, to the Parish; the residue was contributed by *Eighty-one* persons, each one giving from one hundred pounds down to the widow's mite, according to their several ability; and thus by a freewill offering, and with great unanimity, they taxed themselves in due proportion, for the support of the ministry. The effect was good for many years.

In the commencement of my ministry, I took this for my motto: 'Feed my lambs.'

For several years, instruction was given to children at appointed seasons, in the intermission on the Sabbath. I find the following record:

'Nov. 27, 1798, children were instructed in the Assembly's catechism. Present, 69 males, 69 females.'

It is but too common, at this day, to cast contempt upon this excellent summary of Christian doctrine. I feel no sympathy with this course. I glory in these truths as the foundation of all our hopes, and all our comforts; and I can cordially recommend this catechism to every Christian family. I hail it as an omen of a better day, that the 'Assembly's shorter catechism' is resuming its place in Sabbath school and family instruction.

* 'At a town meeting legally warned and holden at Salisbury (by adjournment) on the 30th day of October, A. D. 1795, a vote was called for, (after considerable discussion, and mutual deliberation) to see whether we will give Mr. Timothy M. Cooley a call to settle in this town, in the work of the gospel ministry. Voted, unanimously in the affirmative. Voted, that we give to the said Mr. Cooley the sum of £200 lawful money, as settlement. Voted, that we will give the said Mr. Cooley the sum of one hundred pounds lawful money, annually, as salary, during the time he shall perform the functions of a gospel minister with us. Voted, that Captain Milo Lee, Captain Nathaniel Freeman, and John Whittlesey, Esq., be a committee to wait on the said Mr. Cooley, with the doings of the meeting.

ASA HUTCHINSON, Town Clerk.

1 Rev. Joseph Badger.

2 From Romans 1, ix.

There is a chapter in our history, which my own feelings might prompt me to pass over in silence, but a regard to truth and duty forbid the omission.

Thanksgiving day, in the primitive days of New England, was a religious festival, most sacredly observed. Later years have perverted the hallowed season to vain mirth, and intemperate revelry. In 1797, Thanksgiving ball came on here, and it was a season which had been long and anxiously anticipated; and there was an unusual assemblage of the young, of all conditions. One heavenly minded father had said to his son at parting: 'You may go, but I shall pray for you all the while.' The sound of the violin and the cheerful faces of all present, enraptured every heart. But the movements of the dance had not continued long, when 'death with his pale horse entered the chamber and hell followed after him.' The chief manager of the ceremonies was attacked with mortal disease and carried out of the assembly. Still, the dance went on; but a few hasty moments passed before the young man who left home with his pious father's warning sounding in his ear, was attacked in the same manner and carried out in the agonies of remorse, as well as distressing pain. An attempt was made by some of the stout hearted, to stifle the fearful emotions, and proceed, but the amusement was scarcely resumed, when a young lady was taken dangerously ill, and carried home. It now seemed like Belshazzar's hall when 'a man's hand came forth and wrote upon the plaster of the wall of the King's palace.'

The most stout hearted sat down, and the music stopped. Said a young lady, a favorite of the company, 'we could dance no longer.' Some proposed singing, but the hand of the Almighty had turned their mirth into the deepest sadness. At breaking up and separating, as if judgment still pursued them, one young man fell as he mounted his horse, and had his arm broken. The young man who left home with his father's faithful warning, was carried back the next day, and was met at the door, by his father with a smile of forgiving kindness.

The young lady was still more dangerously ill. Once and again I was called in to see her breathe her last. The person is present here, who commenced making her funeral dress. The chief manager was carried home to *die!* He survived but ten days, with his mind filled with fearful forebodings, and his body with deadly pain. When told by his anxious mother that he must die, he cried in the agony of deepest despair, 'O mother! mother! don't let me die; I cannot die, I am unprepared.'

Thus died the gay, the youthful, the reckless John Sweatman, leaving fearful apprehensions, as to what became of his *soul*.

The impressions made upon many of the youth at the chamber of mirth, at the death bed, and at the funeral services, never wore off. This was the end of the giddy recreation of the ball chamber, with that entire generation; and for the greatest part of half a century, the most intelligent and pious among us, of all ages, have discontinued such vanities.

Early the next year, a revival of religion commenced. Professing Christians were much awakened and breathed out their earnest desires for a revival. Christian parents were very anxious for their children, and many like Simeon, were waiting for 'the consolation of Israel.'

On the second Sabbath in June, a very plain sermon was preached from Ezekiel 37, iii. which was blessed to the awakening of a number of

the impenitent. The work of God's Holy Spirit which had been many days concealed, now burst forth. The glorious work spread with surprising rapidity through the place. Few whether old or young remained unaffected. It was evidently the work of God's holy spirit. No extraordinary means or measures were employed, and nearly all the labor was performed by myself, with what aid I could find within my own parish.

The height of the work was in the midst of the ingathering or harvest, and yet meetings on a week day were crowded and still as the burying ground.

The doctrines inculcated were substantially those of the great Edwards, and special caution was used to guard the subjects from false and delusive hopes. The work of God's Spirit was remarkably free from enthusiasm and confusion. There were no instances of great distress or outcries, or enthusiastic rants of joy.

As the happy results of this outpouring of the Holy Spirit, the church was doubled in numbers. The Bible was more loved and studied. Family prayer revived; the religious instruction of children promoted; the sanctuary crowded, and the distinguished doctrines of the gospel more studied and loved.

Jan. 3, 1802, the church and congregation with but one dissenting voice, signified by rising, their engagement to promote Home Missions. Timothy Rose was appointed delegate to a convention at Northampton to ratify a constitution for the Hampshire Missionary Society. This was for home missions.

Nor has there been less interest in the cause of *Foreign Missions*. In June, 1815, the church gave their sanction to 'the monthly concert of prayer.' A Female Benevolent Society has been in operation for nearly forty years.

In 1812, my Bible Class, which has existed thirty-three years, was organized, and enrolled. Terms of admission, recital memoriter of the Assembly's shorter catechism and a perusal of the whole Bible in course. On admission, each one received a Bible with this inscription, '*Read the Scriptures daily.*'

A library was furnished comprising the writings of Edwards, Proudfit, Lathrop, Baxter, Silliman, Rollin, and kindred authors. The readers, enrolled their names on the blank leaves.

The Library, long since, was worn, and scattered and lost; but the effects of the books upon the readers were more valuable than their weight in the purest gold.

In 1816, God was pleased to pour out his spirit, and as many as seventy were hopefully born again, and principally members of the Bible class.

The time had been when this church was but a remnant, and only a few aged persons, with their whitening locks, gathered around the sacramental Board, but now as the precious fruits of God's grace, we might see three generations, the aged pilgrim of ninety years, the middle aged, and children of eleven or twelve coming up with us to the Lord's supper.

On New Year's eve, 1823, the classical school convened to listen to an oration from one of their number by previous appointment. Unexpectedly to the pupils, the closing part of the address was so tenderly im-

pressive that nearly all were in tears, and the inquiry was made with deep impression, *What shall I do to be saved?*

The work spread into the village, and as many as thirty, in the judgment of charity, passed from death unto life. The orator of the evening became hopefully pious, and was preparing for the ministry, when amidst brightening prospects, he sunk into an untimely grave.

The members of the Bible class, in remembrance of the home of their youth, contributed to the dressing of the pulpit, and purchasing the organ. And three of the number have recently sent to the church, communion furniture, with suitable engravings.

In 1828, the grand era of the *Temperance Reformation* commenced; the subject was presented from this pulpit, with unqualified plainness. Soon after, this church appointed a committee to devise means to promote temperance. As the cause was declining, the youth in a single district in 1831, united in a most efficient Temperance Society, holding stated meetings, and sustaining the noble cause by animated and convincing discussions. The Lord smiled upon these juvenile efforts, and poured out his holy spirit upon the Youth's Temperance Society, and as fruits of the revival, one has entered the ministry, and several are officers or pillars in the church.

Granville has raised up and sent forth into the great harvest field eighteen¹ accredited ministers of the gospel. They have been working men. Several of them have sunk down and died in their master's service. As far as I know, not a blemish rests upon the moral or ministerial character of one of the number. Some of them have taken rank among the first in their profession, for great excellence and moral worth. We have also raised up for the healing art as many as twenty well educated physicians.² Some of them stand at the head of their profession; and all, as far as I know, are men of fair reputation, and fair standing. Six of the ministers and nine physicians, have closed their earthly labors.

We have dismissed six of our deacons and recommended them affectionately to the fellowship of other churches.

Many of our sons and daughters, the stay of their time worn fathers and mothers, the spirit of adventure has borne far away from us, and dispersed through the land.

Some of our lamented sons have sickened and died in the West and the South.³ No kind mother or father watched their dying pillow. No mourner visited their lonely graves.

'Lamented youth!

By foreign hands your dying eyes were closed,
By foreign hands your decent limbs composed,
By foreign hands your humble graves adorned,
By strangers honored and by strangers mourned.'

¹ Lemuel Haynes, Timothy M. Cooley, Silas Root, Gurdon Hall, Truman Baldwin, John Seward, Harvey Coe, Alvin Coe, Seth M. Leavenworth, Roger C. Hatch, Benson Baldwin, Charles S. Robinson, Joseph J. Foot, D.D. George Foot, Augustus Pomeroy, David B. Coe, John Territt, David L. Coe.

² George W. Sanford, John A. Stiles, Samuel C. Parsons, Lyman N. Baldwin, Henry Pratt, Chauncey B. Fowler, Alfred Belden, Henry K. Spelman, Rufus Harvey, Esq., Rowland P. Cooley, Luther Pratt, Vincent Holcomb, Esq., John B. Cooley, Zebina Smith, Jesse Smith, Samuel B. Barlow, Phineas R. Cooley, Luther Spelman, William Webster.

³ Cooley Spelman, William Andrews, Timothy C. Tibbals, Phineas R. Cooley, Henry Hubbard, Eleazar Strong, Oliver C. Dickinson, Orion West, Nathaniel C. Marvin.

May 29, 1805, a church of twenty-four members was organized, and deacons chosen according to gospel order, with reference to founding a colony in the center of Ohio.

This was a great loss to us. We could spare our young ministers and young physicians, and even our deacons, and supply their places by others. But when the strength and beauty of the church and parish were demanded, the loss was irreparable. But as the hand of God was in it, we said to them: 'Go and we will pray for you.'

Early next autumn, amidst prayers and tears and heart breakings, they took leave, expecting that the next meeting would be in our father's kingdom. Like Israel in the desert, no steamboat nor rail car aided their march. In forty-six days they reached their destined home, an unbroken wilderness, and several united in cutting down the first tree. They were 176 in number, 52 of whom were heads of families. Says Rev. Mr. Little, their present pastor, 'The emigrants according to the commandment, *first* attended to the things of the *kingdom of God*. They *first* organized the church before they set out on their journey. The *first* business on their arrival was to hear a sermon. The preacher only waited for them to release the cattle from the wagons.

The *first* tree cut, on the town plat, was that by which worship was held on the Sabbath. The first Sabbath, though the 16th of cold November, was honored by a forenoon and afternoon service, under the canopy of heaven. The *first* cabin built after their arrival was the meeting-house for several succeeding Sabbaths.' Thus they begun right.

This company left us at the time of our greatest prosperity as a church. We had just enjoyed a season of refreshment from the Lord, in which these beloved brethren shared abundantly. The emigrants had borne the heat and burden of the day, in raising the fund and building this meeting-house. They could carry neither the meeting-house nor the fund with them. They made request for the minister, but in this were denied. The Lord however, sent them a pastor 'after his own heart,' and blessed his labors.

This lovely daughter of ours, has outgrown the mother church. They number eight hundred and eighty admissions. Says the pastor, Rev. Jacob Little: 'I ought perhaps to say, that my people have built mostly by their own means, two Academies, costing \$20,000, and have given as much as \$10,000 more within a few years, to other benevolent objects.'

The good name of this lovely daughter of ours has crossed the Atlantic Ocean, and her generous deeds have been celebrated in England and Scotland. What is infinitely more honorable, 'her prayers and her alms have gone up for a memorial before God' in heaven.

We rejoice in her well earned reputation. For my brethren and companions sake, I will say, 'peace be within thee!'

This town has not been passed by in respect to those heavenly visitations, styled revivals of religion. I have already made allusions to this subject.

In the past half century, the several congregational churches in Granville have been blessed with as many as twenty, what the great Stoddard called *harvest seasons*.

1st, in 1798-99, in East Granville, admissions 51.

- 2d, in 1803, in Middle Granville, under Rev. Mr. Baker, 42.
 3d, in 1806, West Granville, Rev. Mr. Harrison, 36; Gurdon Hall was among the subjects.
 4th, in 1810, East Granville, 15; a child twelve years old died in triumph.
 5th, 1815, West Granville, Rev. Mr. Harrison, 34.
 6th, 1816, Middle Granville; a surprising work under Mr. Baker, 60; several entered the ministry.
 7th, 1816-17, East Granville, especially in the Bible class, 61.
 8th, 1823, East Granville, commenced on the evening of New Years day, in connexion with a Literary performance in the classical school, 24.
 10th, 1824-5, Middle Granville, Mr. Baker, 12.
 11th, 1826, East Granville, limited, 13.
 12th, 1829-30, East Granville, 30.
 13th, 1830-31, East Granville, 18.
 14th, 1830-31, West Granville, Rev. Mr. Northrop, 30.
 15th, 1835, East Granville, 27.
 16th, 1837, Middle Granville, 34.
 17th, 1841, Middle Granville, Rev. Mr. Foote, 19.
 18th, 1843, East Granville, limited to Bible class.
 19th, 1844, West Granville, Rev. Mr. Sanderson, 12.
 20th, 1844, East Granville, 12.

Our daughter church in Granville, Ohio, has been favored with ten revivals.

1st occurred in 1808 under Rev.

Timothy Harris	40	6th	1832	24
2d	1818	7th	1835	28
3d	1822	8th	1837	82
4th	1828	9th	1840	28
5th	1831	10th	1842	44

It gives me great happiness to add that the Baptist church in this place has been refreshed and enlarged by revivals of religion. And I may add, our Methodist brethren have been blessed with revivals.

It has been my happiness to have a personal knowledge of the several seasons of revivals, within the bounds of this town. Prayer, and the plain truths of God's word, have been the means which God has owned and blessed.

The four pulpits in this place, have presented with plainness, the doctrines of grace, keeping back nothing which is profitable.

In these twenty seasons of God's visitation, there has been neither the fire, nor the earthquake, nor the strong wind which rent the mountains, but *'the still small voice'* which caused Elijah to wrap his face in his mantle.

Seasons of revival have uniformly left our churches in a state of quietude and great harmony, and we cannot but regard them as 'years of the right hand of the Almighty.'

The number of members in this church, when I took the oversight of it, was fifty-nine.¹ Twenty-four males and thirty-five females. Admis-

¹ By a rule in this church, members from other churches, as well as from the world, have been admitted by examination, till recently.

sion by examination 333. The present number is 133; 41 males and 92 females.

The following are the names of those who have been deacons in this church.

Justus Rose, chosen Feb. 3, 1781. Luke Hitchcock, Sept. 20, 1758, died 1775, at New Lebanon, returning from the army. Samuel Coe, Nov. 15, 1759. Ephriam Howe, 1791, died March 24, 1806. Isaac Bartlett, April 26, 1793, Dec. 26, 1817. William Cooley, April 18, 1793, April 14, 1825. Timothy Rose, Jan. 3, 1795; moved away. James Coe, Nov. 3, 1806, moved away, died Aug., 1845. Festus Spelman, July 1, 1807; moved away, died Oct. 14, 1818. Oliver Coe, May 18, 1815; moved away; died Jan. 16, 1840. Levi Cooley, April 31, 1819; moved away. William Seymour, Aug. 30, 1832. Leander Strickland, April 17, 1833. Gideon D. Seymour, moved away and deceased.

On this deeply interesting day, I must bring my thank-offering to the altar.

Truly God has shown me his goodness all my past days. If he has given me a cup of deep affliction, it has been mingled with kindness.

At the age of five years, when my revered father buried two of his children, in a single week, he noticed a burial place for a third, which he expected me soon to occupy. After hopeless weeks, God raised me up, and I have not been confined to my room a day for 68 years. But I must not glory in my health; it may fail in an hour. Visitations of sickness, deeply distressing, and long protracted, have been felt in my numerous family; and for six long years, our lamp was never extinguished through the night. Even when death has taken our dear ones in the bloom of their youth, or in the midst of brightening prosperity, we have been cheered with triumphant hopes that our loss was their unspeakable gain.

In review of my long ministry of half a century, I have reason for deep lamentation.

In every thing I have come short. I have been with you in weakness, in fear, and in much trembling. Through the goodness of God, I have been sustained here. 'I ne'er have changed nor wished to change my place.' I have met you at every communion season, six times in a year, with the exception of four and a half months, when on a mission in the west, and three months on a pastoral visit to our brethren in Granville, Ohio.

With few exceptions, I have supplied this pulpit on the Sabbath. Five times, I have by previous appointment, performed a visitation of the entire parish, making a record of the name and age of each individual; conversing and praying with parents and children.

In addition to weekly and district meetings, for prayer and preaching, I have attended as many as 1400 Bible Class lessons, for the benefit of youth. In seasons of revival, meetings have been multiplied, as the exigency required.

Besides the supervision of common schools as town committee 48 years, and of the higher Institutions of learning the greatest part of that time; as many as eight hundred pupils have received instruction from my lips, preparatory for college, and for business, sixty of whom have entered the ministry.

Besides meetings of Association, and County Benevolent Societies, I have attended sixty ecclesiastical councils. I have solemnized two hundred and forty-four marriages, attended about five hundred funerals and usually preached a sermon on the occasion.

In these diversified opportunities, to form the undying mind of my fellow beings, I ought to have done much. No work can be more affectingly responsible.

In view of my deficiencies I am filled with shame and blushing. In view of what God has wrought among us, especially in these ten revivals of religion, I must exclaim, 'Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and thy truth's sake.'

The year of my ordination, the burial ground was not broken. So long an armistice with the king of terrors at any other time, has not been known here for ninety years.

In fifty years, six hundred, nearly three-fourths of the entire population of the parish, have been numbered with the dead.

In 1812, the spotted fever prevailed, which was fatal in nearly every instance.

Deaths that year, 26.

In 1813, putrid fever proved mortal to many in the meridian of life. Deaths, 23. The average number is 12 in a single year. One in twenty have reached the great age of 90 years.

In comparing the bills of mortality of Westfield, Monson, Salisbury, and Granville, I find the following results: In Monson and Salisbury one in 67 died annually. In East Granville one in 73, in Westfield, which I always regarded as more sickly than her neighbors, only one in 80.

What changes have fifty years produced! How many families have been broken up! How many streets depopulated! I now preach to a new congregation. I administer the Lord's Supper to a new church. It is four years since the last member, resident with us was dismissed to her rest.

The last message from her sainted lips, was a request, that the next weekly sermon might be at her house. The sermon was there, but it was her funeral sermon. Who of us has not a father, a mother, a husband, a wife, or a child among those 600 graves. Scarcely a house remains in my parish bounds, which I have not visited, when death was at the door, and from which I have not accompanied you in the funeral procession. I am witness how cheerfully, how triumphantly, many of the dear children of God have given up their spirits, and with what fearful forebodings many impenitent mortals have met their final summons.

In review. How much do we owe to our fathers. They cleared the fields which we cultivate. They reared the houses where we dwell. (They fought the hard battles of the Independence.) When they established a fund, laid the foundation for a permanent ministry, without money and without price; and when they erected this goodly house, how often did the remark fall upon my ear, 'we are doing all this for our children.' They broke up the fallow ground, scattered the seed, that you might reap the harvest. They were men of plain manners, but noble purpose and generous hearts. I remember them when with silvery locks they set before me here, from Sabbath to Sabbath. Venerable men! If the spirits of the pious dead ever revisit the places they loved on earth, (and who

would repel so pleasing a thought) are they not now with us on a visit of love, viewing their sons and daughters with all the zeal of the 'rapt seraph that adores and burns.'

Do we owe much to our fathers? How much more to God! The same hand which placed the sun to enlighten the natural world, placed his church here, saying, 'ye are the salt of the earth, ye are the light of the world; out of its bosom have streamed those benefits which have blessed and beautified its population.' - Whatever that is pure, and lovely, and of good report within our borders, whatever of intelligence and enterprise which have given us so goodly a standing among our neighbors, and formed the character of those who have gone abroad from us through the land, is to be ascribed to the enlightening, and the hallowing influence of the church and of the Christian religion. Banish from this place the church and the gospel, and the twenty revivals of religion, and this beautiful scenery would be overspread with a pall of darkness and atheism.

But I must hasten to a conclusion.

Having reviewed the past, let us pause a moment and look into the dark, unknown future. The past half century has been the most extraordinary portion of time, in some respects, since the crucifixion of Christ.

The half century to come, may be invested with still even greater interest.

Who will be the actors, and what will be the scenes in the next half century? Who will survive to celebrate the next Jubilee? These everlasting hills and vales will remain. The brooks will continue to run. The sun, and stars, and moon, will pursue their courses unchanging and unchangeable. The fearful northern lights, the meteoric showers, and perhaps new signs and wonders will be presented to view; but we shall not be here. The pastors and the churches will have slept the long sleep. Nothing will remain but the tomb stones which record our names. Oh! may it be written upon them, 'these all died in the faith.'

'O glorious hour, O blest abode,
I shall be near and like my God!'

Sons and daughters of Granville, resident and emigrant, God is good in suffering us to meet here to day. Another such day we shall never behold.

My children, *I am glad to see you before I die.* To some of you I must say 'It is the last time.' You will hear my voice and 'see my face no more.' This ancient pulpit, mine for more than half a century, if indeed a tasteful generation should refrain from laying rude hands upon the ancient structure, will pass to other hands.

One word of counsel. Act worthy of your forefathers, worthy of your privileges. Be Christians! real Christians!

Some of you, it is to be feared, are halting between two opinions; undecided whom to serve; crying a little more sleep, a little more slumber, a little more folding of the hands to sleep.

Listen, I beseech you to the voice of a friend and not a flatterer. Every thing is at stake. Eternity, with all its glorious and fearful retributions is suspended upon your present choice.

The Great God says to each of you, 'My son give me thy heart.' The blessed Redeemer speaks with an inviting voice, 'come unto me and I will give you rest.' Neglect this, and all is lost. Listen to these reasonable admonitions, and when the last trumpet shall break up these sepulchers, when the earth and the sea shall give up the dead that are in them, you will come to Zion with songs and everlasting joy upon your heads.

II LEVITICUS – The Covenants

CHAPTER 1

While Mr. Avery and his son were planting corn near Granville the boy was found to be crying. When asked the cause the boy said that he couldn't find among the stones enough dirt to cover the corn. Mr. Avery, had been considering joining with those who, as the Scioto Company, were planning to take up land in Ohio, now decided to go where there was plenty of good dirt to be had.

This story, besides its appeal, will serve to illustrate that the move to Ohio was motivated, for the most part, by the opportunity to provide a better living. Surely, it cannot be denied, such a motivation preceded the settling of Canaan. In the settling of Canaan, God left us an example of how he would have all countries settled in that the Church, the Ark, the Priesthood and even the Meeting House were all made ready and carried over Jordan.

In like fashion Timothy Rose, representing the Granville Church at an ordaining council at Somers, Ct., put the question whether a church should be proposed before the company left for Ohio. The answer was nearly unanimous in the affirmative and the body urged to go in regular church order.

A council of six ministers convened May 1st, 1805 which organized these 24 persons into a church — Samuel Everet, Joseph Linnel, Roswell Graves, Job Case, Hiram Rose, Lemuel Rose, Samuel Everet, Jr., Silas Winchel, Israel Wells, Timothy Rose, Samuel Thrall, Levi Hayes, Zadok Cooley, James Thrall, Mindwell Everet, Abigail Sweatman, Cloe Wells, Hannah Graves, Sabra Rose, Achsa Rose, Lydia Rose, Triphosa Thrall, Michel Cooley and Hannah Graves.

In organizing this church the following articles of faith and covenant were adopted:

ARTICLES OF FAITH

"You believe, that there is but one living and true God, subsisting in three glorious persons, The Father, The Son and The Holy Ghost, in whom are all possible perfections.

You believe that God made and upholds all things by the word of his power and is the Supreme Governor of all worlds.

You believe, that the Holy Scriptures are the word of God and are the only perfect rule of faith and practice.

You believe that God made man upright in his own moral image, consisting in knowledge, righteousness and true holiness.

You believe that by the fall and apostasy of the human race, their

whole posterity, born by ordinary generation, are plunged into an estate of sin and misery.

You believe that it pleased God from all eternity to choose some of the fallen race of man to everlasting life, to be obtained by Christ, the only Redeemer, through sanctification of the spirit and belief in the truth.

You believe, that in the fullness of time, God sent his only begotten Son into the world, that he was born of the Virgin Mary, made under the law, lived an holy life and died an accursed death in the room and stead of sinful man and hereby has magnified the law and made it honorable and brought in an everlasting righteousness for the justification of all such as truly believe in him.

You believe that the terms of salvation, as stated in the Gospel are faith and repentance, which will produce holiness and obedience in life and conversation.

You believe that there are certain special ordinances, instituted by Christ, the head and King of the Church, which are Baptism and the Lord's Supper, to be religiously observed by his faithful followers until his second coming.

You believe, that there will be a resurrection of all the dead, both saints and sinners and a general judgment when all of us and all the human race — both great and small must stand before God on that day.

You believe, that the wicked will be sentenced to everlasting punishment, and the righteous received into life eternal. Thus you believe.

THE COVENANT

Humbly sensible that you are not your own, but the Lord's who hath made, pardoned, and redeemed you: You do now in solemn manner, in the presence of angels and men, avouch the Lord, Jehovah, the Father, the Son and the Holy Ghost to be your God, giving up yourself soul and body to him in the Gospel way; engaging by assistance from him to cleave to him with purpose of heart and to glorify him by religiously observing all things whatsoever he hath commanded you. You solemnly avouch God the Father, to be your sufficient portion; God the Son to be your Savior and Redeemer, and God the Holy Ghost to be your sanctification. You engage by the grace of God to lead an obedient, moral, prayerful life, taking the word of God for your only rule of faith and practice. You also bind yourselves to watch over one another and submit to the government and discipline of this church, which is now forming, in all the ordinances and requirements of the gospel. And should any of you be providentially detained from removing from your present place of residence, you engage to consider yourselves under the watch of some one of the churches where you now reside. Thus you Covenant.

The Rev. Roger Harrison then said: "I do now in the name of the great head of the church, pronounce you a visible church of Christ and whatever number of you, whether all, or a part shall in Providence remove and settle the town, now known by the name of Granville in the State of Ohio, you will constitute the visible Church of Christ in that place. The Lord bless you and keep you. The Lord make his face to

shine upon you, and be gracious unto you. The Lord lift up his countenance upon you and give you peace. Amen"

The church then proceeded to adopt the following articles for their rules and discipline:

- "1. That none are to be admitted into the fellowship of the Christian Church, but those who are in the judgment of charity true, cordial friends of the Lord Jesus Christ and born into his kingdom.
2. That in order to obtain satisfactory evidence of the qualifications of anyone for christian fellowship, it is proper that the candidate be examined before the Church and not be admitted, without exhibiting satisfactory evidence of his gracious state to the majority of the Church.
3. That the right of determining all matters of controversy in a Church and of exercising the discipline of Christ's house, is vested solely in the Church.
4. That nevertheless in various cases, it is the duty of the church to ask advice and counsel of neighboring churches to which they ought to conform when agreeable to the word of God, of which agreement, the church are to be the judges.
5. That no matter of complaint against any member of the church ought to be exhibited publicly to the church, until those private steps have been previously taken which have been prescribed by our blessed Savior in Matthew 18th.
6. That for every scandalous offense, publicly committed by any member of the church, there ought to be public satisfaction exhibited by his repentance, in order to his being restored to Christian fellowship.
7. That members from other churches ought not to be received without evidence of the same qualifications which they look for in others.
8. That candidates for admission into the church, shall stand propounded two weeks, after which, if no objection is made, they may be admitted.
9. The members of this church, shall be allowed the liberty of conscience respecting giving up their children in Baptism."

The meeting of the Council continued with a sermon by Dr. Cooley. This sermon which is of record, and is known as his 'Organization Sermon'; the text being — "If thy presence go not with me carry us not up hence." EX. 33:15.

The Council of Ministers concluded their work by granting and signing the following certificate:

"We the subscribers, Ministers of the Church of Christ, being at East Granville; a member of individuals, serious persons, belonging to Granville, Massachusetts and Granby, Ct., and being about to remove to Granville in the State of Ohio, requested to be formed into a regular Church state, previous to their departure. We attended to their request and formed them accordingly and recommended them to the care and favor of the great head of the Church. Likewise we attended while they chose Timothy Rose and Levi Hayes for their Deacons and Samuel Everet their Clerk.

(Signed)

Aaron Church
Nath'l Gaylord
Cyrus Wells
Timothy M. Cooley
Joel Baker
Roger Harrison

The Church then "voted to receive Mrs. Zeruah Linnel, Mrs. Elizabeth Case and the wife of Wm. Gavit into the fellowship of the Church".

They also "voted to receive Mr. Timothy Spellman under the watch of the church and admit him to church privileges", Mr. Spellman being a member of another church.

Thus was the organization of the new Church completed, its Charter and Covenants truly and properly drawn, and its membership blessed by the Church they were to leave. The doing thereof was the style for organizing Congregational Churches in Massachusetts at that time.

As the bronze tablet erected on Sugarloaf (Now in the Historical Museum) says of those who thus organized and set forth:—

"They builded better than they knew
God be the glory, for ever and ever.
Amen"

III EXODUS – The Going Forth

CHAPTER 1

“FROM OLDER COMMONWEALTHS THEY CAME
TO MAKE THEMSELVES A HOME AND NAME.”

Even as Dr. Cooley and the neighboring Congregational ministers were preparing the Ark for its transplantation over Jordan, or over the Hudson as the case may be, other hands were busy with the more prosaic preparations for travel.

In the sale of their homes and farms, generally good and ready arrangements were made by those of the Company owing to the demand and high prices for land in Massachusetts at that time. Just as was the case 6 years before the emigration to Ohio “They established a fund for the permanent support of the ministry and built a new meeting house and fully paid for the same,” so certain of those preparing to leave, sold their estates with the stipulation that future payments be applied to the support of the Gospel after they had gone.

It is easy to picture that a firm resolve which was summoned to offer homes made dear by a lifetime or several generations of attachment was also required to reduce heirlooms and chattels to the small and practical wagonload dictated by roads as they were, and the requirements of a wilderness beginning. Nor could all who were moving to the Ohio settlement get everything in readiness at a given time. In fact during the whole of the year 1805 parties of a few to as many as 69 turned with high hope and resolution from familiar scenes and faces, toward a land of great promise for those having faith and a good stout heart.

In April an advance party of 12 arrived at the site shortly to become the Granville village. Their assignment was to plant corn, erect temporary shelters and generally prepare for the settlers. These workmen returned to Massachusetts as did another group of 6 who surveyed the Village site and the purchase boundaries during the summer. Lots of 100 acres were laid for sale to members of the Company, each such 100 acre lot carrying with it a building lot within the Village site. Reservations were made for a “school lot” and “Ministers lot,” each of 100 acres, together with all mill sites and a burial plot. .

The route taken by most of the emigrants crossed the Hudson midway between New York City and Albany, went through a part of New Jersey, over the northern pass of the Allegheny, down the Monongahela and Ohio to Wheeling, across the hills to Zanesville and from thence to Granville the only marking, indeed the only highway work, was spotted

trees. In round numbers the distance was 700 miles, the travelling time varying from 22 days for small parties without load to 52 days for larger parties with ox drawn loaded wagons.

Judge Rose in describing the journey in a letter to Dr. Cooley says, "The journey for the first four weeks was pleasant and delightful. By the time we got into the mountains our families were affected by the water we drank in old Pennsylvania. No one escaped. I ought to mention with thanks that when my youngest son (then 5 years old) was about to get into the wagon, he fell and I drove the wagon over his leg in a smooth hard road, and all the inconvenience he experienced, he was confined to the wagon not more than two days. Enoch Graves drove a wagon wheel over his youngest daughter's head so as to double up the rings to the nubs in her ears and over one arm and no essential injury. Both these accidents never hindered our progress half an hour. After we commenced our journey, we passed it without intermission till we arrived. Never stopped, but one half day and that for the purpose of washing."

Although they kept steadily on, sickness, bad roads, and bad weather so discouraged some of the females that they began to cry and insisted on going back. On these occasions Judge Rose, always full of good nature and good humor, would dissipate their fears by telling them of the good times they were going to have, and turning their troubles into sport. They would then go on cheerfully.

One of the greatest difficulties was to find in the mountains feed for so many cattle and horses. Judge Rose was sent forward afternoons to find stopping places for the night. One afternoon he came to a Dutch establishment which seemed sufficient to accommodate the teams. Upon hearing the number of families, the man refused to let them come onto his premises expressing fear that they would pilfer. The Judge says — "You may shut up my horse 'til tomorrow morning to make good for what they steal, and if that is not enough you may take me."

This so far allayed his fears, that he let the Company come, setting his colored boy to watch the men and his colored girl to watch the women. When they got ready to start the next day the gallon pewter basin was missing. Nothing would satisfy the Dutchman, but searching all the wagons as the sacks of Joseph's brethren were searched — this being no easy job since the wagons were packed for so long a journey. As nothing else would do the search of the wagons began with no little complaining for the delay of almost 70 persons to find a pewter basin.

Some of the Rose and Comel girls as a sort of retaliation began to search the house and found the basin under a trap door where the milk was kept. Gideon Comel says, "the man feeling chagrined brought out a hive recently taken up, which sweetened their tempers as well as their feelings and they parted with mutual good humor."

The hardships of the journey would have been more tolerable, had they ended in the comforts of home. Instead of this, just as the rainy season and winter were setting in, the travel ended in a woods.

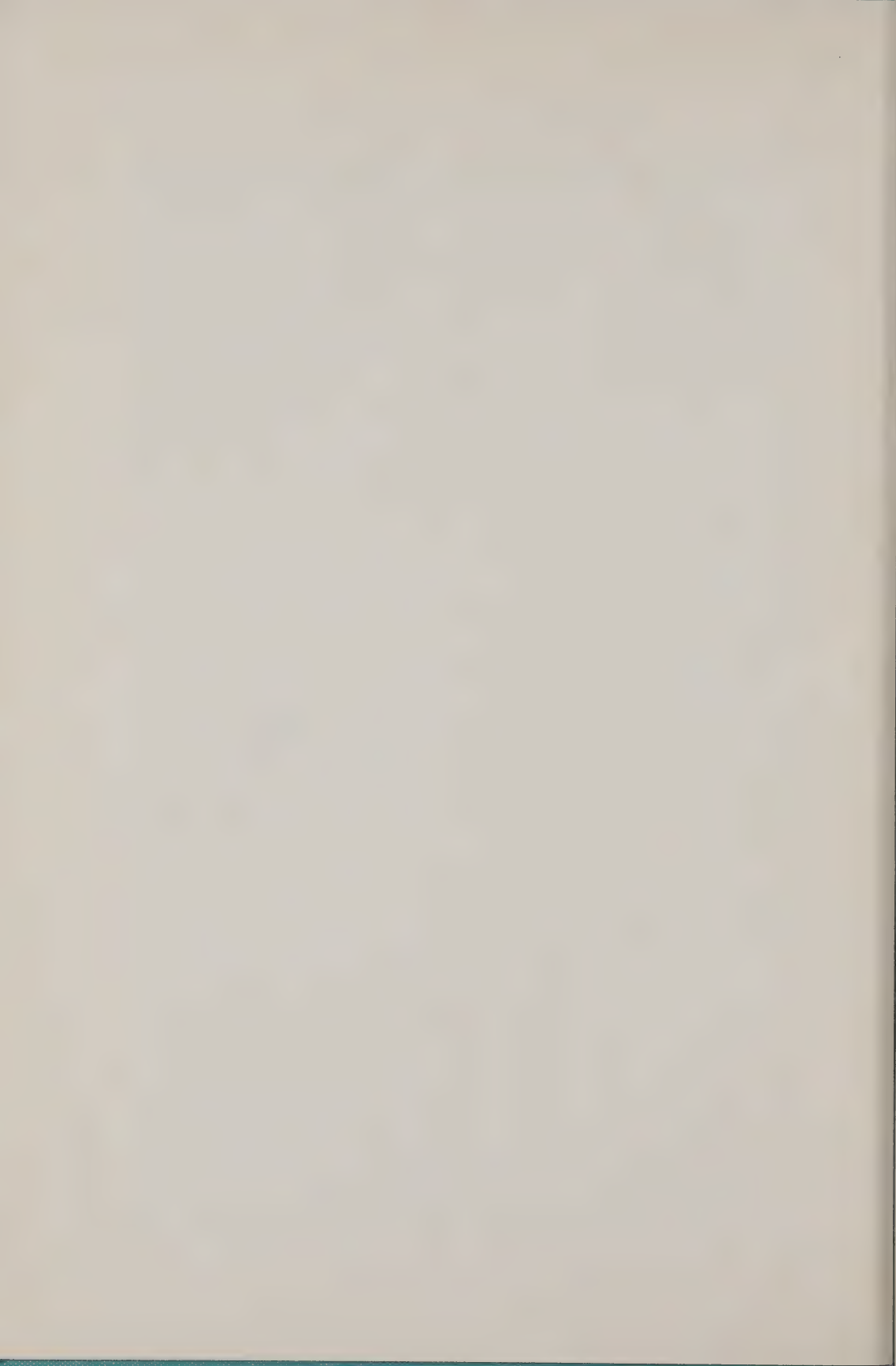
The Judge Rose party arrived within the Company's purchase on Nov. 12th, 1805 and spent the night at three cabins somewhat East of the Village site. There Cyrus Riggs, a Licentiate of the Ohio Presbytery, upon learning that a great Company was coming remained to preach to

them. The teams were soon disposed of, and of Mr. Riggs sermon, Judge Rose, in the letter already quoted says, "He preached a gospel sermon, the only one that I have heard since I left Granville and the first ever preached in this town and I know not when I expect to hear another."

As one report describes the first night in or near Granville; "After sermon, they began to feel the painful reality of coming into the woods. It was the 12th of Nov. It was night and here were more than 100 persons with no comfortable place to lay their heads. To create all the light and comfort they could in the dark and cold, a great pile of logs was set on fire. Around this stood fathers and mothers, boys and girls, little children and all in melancholy confusion, worn out by a long journey, and very much crestfallen from what they were when in Mass. They sang the Tippecanoe song of the 'pleasant Ohio'. Tired and exhausted, the more robust laid down in their wagons and the rest crowded into the three cabins. Out of respect for the preacher, he was retained at Nash's, the most retired cabin, and given the middle of eleven beds, where slept 30 persons, Augustin Munson in consequence of sickness, was allowed to sleep next the fire."

Thus we are able to catch a glimpse of the manner in which, by the end of 1805 the great majority of the Granville Company reached their tract of land in the Licking hills. Judge Rose reports that the 52 heads of families with a total of 176 individuals were safely in Ohio and that others scattered in so that a total of 234 souls were in the Village on Jan. 15, 1806.

One aspect of the journey was held to be of more than common interest. The Company which arrived at the Village site on Saturday, November 2, 1805, kept the Sabbath religiously and required 44 days to make the journey. A second Company came on Tuesday, November 12th, traveled for 49 days continuously, Sundays included. This experience was recalled forcibly when later Mr. Ahab Jenks was dismissed from his pastorate and the Church divided over work on the Sabbath — more particularly since the impious workmen were at work on Church property.



IV CHRONICLES

CHAPTER 1 — A Flock Without a Shepherd

One good thing stands out conspicuously in the history of Granville. There is good evidence that the emigrants heeded the Scriptural advice — Seek Ye First the Kingdom of God and His Righteousness — accordingly.

They first organized the church before they set out on their journey.

The first business on their arrival was to hear a sermon — the preacher waiting only for them to release the cattle from the wagons.

The first tree, cut on the town plot, was that by which public worship was held the following Sabbath. The first cabin, built after their arrival was the meeting house for succeeding Sabbaths.

The first Sabbath, though the 16th of November, was honored by a forenoon service under the open canopy of heaven. Of these first services more must be told since they set the pattern for many Sabbaths to follow.

The sounding of Joshua Kindal's horn and of Mr. Gavit's conchshell brought forth 93 precious souls to hear Deacon Timothy Rose, Lemuel Rose and Samuel Thrall offer the prayers and T. W. Rathbun read the sermons. When singing began, the echo of their voices among the trees was so different from what it was in the beautiful meeting house they had left, that the voices of part of the singers was suppressed with emotion.

The singing that day did fall upon appreciative ears. Deacon Theophilus Reese, a Welsh Baptist had, two or three years before, built a cabin in the Welsh Hills and lived all this time without public worship. He had lost his cows and hearing the lowing of the oxen belonging to the Company, set out toward them. As he approached the town plot, the singing of the choir threw the good man into a serious dilemma, since the music seemed to be behind him, in the tree-tops or in the clouds. He stopped until he could determine the direction of the sound, then went on until he saw the audience on the level below him.

He went home without revealing his presence, telling his wife, by a Welsh phrase, "The promise of God is a bond," adding, "these must be good people." Though he could not understand English, he constantly attended the reading meetings and offered prayers in his native Welsh. When Mr. Reese became old and met the first settlers he would always tell over his story of that first meeting.

At the organization of the Church back in Massachusetts Dr. Cooley had pressed upon his departing flock the importance of regular public worship — laying stress on the reading of good sermons until such time

as a minister could be called. As it was said "For the want of a living author, sermons read come next after sermons preached. Sitting in solemn assembly to hear the reading, gradually draws the heart and intellect of the hearers up to those of the writer. In this way, a Church and society gradually, and imperceptibly, rise as by the power of the screw, and though their ascent is slow, it is not again to relapse." Had the Churches of Marietta, Granville and Jersey set one of their number to preaching, or disbanded the reading meeting and run after the illiterate preachers who are numerous in a new country, their subsequent history would not have been worth writing.

The reading meetings continued for two and a half years, relieved occasionally by guest ministers who would lecture, preach or administer the Sacraments. In letters to Dr. Cooley, Deacon Rose was explicit in pointing out the readiness with which men took their part and what a blessing the services were — "There is a great difference between those who bring their letters, join the Church, shoulder their proportion of its burdens, and take their part in the social meeting; and those who must be coaxed to get their letters, hang back from the burdens and duties, live like drones, and when they die, go to the slothful servant's reward."

During the period of the reading services, Dr. Cooley, ever mindful of the distant flock, sent encouragement by his letters and directed what mission preachers he could to include Granville in their journeys and their oversight of the territory.

The following list of mission ministers is reproduced from the early records to show how many recognized ministers came to give support to the struggling Church at Granville. The listing will also show — by the long periods between orthodox services — the effectiveness of the "reading services" in sustaining the Church during a most trying period without the encouragement and comfort of a minister.

CYRUS RIGGS who preached the first sermon November 12, 1805, came again and preached a lecture and two sermons on February 9, 1806.

MR HOGE (later of Columbus) — a missionary from the General Assembly preached a lecture — February 19, 1806.

March 1806, MR. EATON, a licentiate of the Ohio Presbytery preached two sermons.

June 8, 1806, MR. BRACKEN, a licentiate from Redstone Presbytery preached two sermons.

Tuesday, June 10, 1806, MR. JOHN McDANIEL, a licentiate from the Ohio Presbytery preached a lecture.

Friday, June 13, 1806, REV. SAMUEL ROBBINS, Pastor of the Congregational Church at Marietta preached a Sacramental lecture.

On Sunday, June 15th — REV. ROBBINS administered the Lord's Supper — The first such Sacrament since the removal for the new Church. On Monday following Rev. Robbins preached a lecture and catechised the children.

August 13th — MR. WOODS, a licentiate from the Ohio Presbytery preached a lecture.

Sunday, August 17th — REV. SETH NOBLE preached two sermons and a lecture.

Friday, August 29th — MR. JONES, a Baptist from near Philadelphia preached a lecture.

Friday, May 22, 1807 — REV. SAMUEL ROBBINS preached a lecture preparatory to the Lord's Supper.

Sunday, May 24 — REV. ROBBINS preached three lectures and administered the Sacrament. Tuesday and Thursday following he preached again.

Thursday, November 2, 1807 — a day of public Thanksgiving and praise — The REV. JOHN McDONNOLES, a licentiate of the Ohio Presbytery preached a sermon. The Monday following he preached a lecture.

Sunday, April 17, 1808 — REV. HENRY GEORGE preached two sermons.

Attention might also be drawn to the qualifications of those who came to preach and hold services. Most were ordained ministers, or were licentiates who were recommended to the church officers by known churches or missionary societies. As an example of the inquiry which was made — in the absence of known qualifications — consider the incident which took place after the frame Church was built (1816) and in the absence of a settled minister.

One Sabbath morning an itinerant preacher, hearing that the Congregational pulpit was vacant offered his services in the matter of a sermon for the morning worship. Questions by the Deacons failed to bring out any claim for degrees or other orthodox standing, but not wishing to appear wholly inhospitable it was agreed that the preacher might speak — not from the pulpit, but standing on the floor at a level with his hearers.

The sermon proceeded through but the text and a few sentences when one of the Deacons arose, held up his hand and said, "Hold, that is not good doctrine, we have heard enough." Upon which he produced from his pocket the sermon he was prepared to read and read it.

Still another observation upon the visitors by missionary preachers in Granville is the consistent interest of the Rev. Samuel Robbins in the new Church. In fact his terms of settlement at Marietta calling for one week of each year to be spent in this place did not measure his zeal for the betterment of his up-state flock. It was Rev. Robbins who made young Timothy Harris, recently licensed to preach, promise to visit the Church at Granville before he returned East.

Thus it was that, from this unexpected quarter, the persistent prayers of the Granville Church for a pastor were to be answered. As the Ohio Observer records, "The Church then numbered 29, having increased but four in three years, and it was difficult for those who had everything to do in a forest to raise more than the support of their own families by the third year." This small number, however, as strong in their faith as they had proven to be persistent and regular in their public worship, were ready to issue a call to Timothy Harris when they had heard him and approved.

CHAPTER 2 — Puritan and Otherwise

The records here introduce us to new life in the Church at Granville — The very factual recording fails to conceal the vitally new events:

"Lord's Day, April 24, 1808, the Rev. Timothy Harris, a Licentiate from Vermont delivered two sermons from Luke XIII, 24; and on the Friday following preached a lecture from Job XI, 4."

On this day, which was "the annual meeting of the Church. Voted to choose a committee of three to treat with the Rev. T. Harris on the terms of his continuing with us. Chose Job Case, Levi Hayes and Timothy Rose, Committee."

Rev. Harris continued to conduct services in Granville finding such favor that in August of 1808 a second Committee acted to inquire into Mr. Harris's credentials, consult with the Mission Society, determine the unanimous wish of the people and to issue the Call. Mr. Harris preached four months before his call; it was two months before his reply, and more than another month before his ordination, so that he did not settle hastily.

His reply to the call is an excellent document and for the want of any Sermon from his hand this will serve to introduce the man.

"To the Church and Society in Granville. It appears that God in his providence has conducted you from your native land and bidden you to take up your abode in this Western Wilderness, and you now humbly trust that in answer to your prayers, God has kindly remembered you in your destitute and unhappy condition. And has sent you a shepherd in my own person to be with you in some measure as Moses was with the Church in the wilderness. You therefore have seen fit, unitedly to call me, as an ambassador for Christ to minister unto you in holy things and to watch over you in the Lord. When I consider the infinite worth of immortal souls, and how much depends on him who stands between the porch and the altar to cry spare thy people, O Lord, I am ready to shrink from the undertaking of a Gospel Ambassador, saying — who is sufficient for these things? But when I again consider that God has ordained that the preaching of the gospel shall be a savor of eternal life to as many as believe, and he is perfectly willing to put this treasure into the meanest vessel and is willing to work by the feeblest instrument, and when I consider that Christ has promised concerning his ministers; Lo I am with you always, even to the end of the world; I take courage, and trust I now stand ready to put my hope in God and go forward to the work of the Lord. I have asked him to direct me who directs the affairs of men. I have looked upon you as a little flock in the wilderness without a shepherd and have considered your needy circumstances. I have also noticed the directing hand of a peculiar providence in sending me into this distant land, and particularly in directing my footsteps in due time to this drooping branch of Zion. And now duly considering all the circumstances, I felt myself warranted and in duty bound to return an affirmative answer to your call. I therefore stand ready, when the appointed time shall come, to receive by the solemnities of a public ordination the charge of this Church and people. But, O my friends, my brethren

and sisters, remember that your servant elect is but a frail, erring mortal. And remember the charge is awfully solemn and the consequences eternal. Do therefore, after the example of Aaron and Hur, stand on either side and by your ardent prayers stay up my hands while Amelek shall war with the children of God. While thus you act the part of faithful friends in Zion's cause, this people shall be my people and their God shall be my God. And shall the intended connection be formed between us, minister and people, may we long prove from happy experience, how good and how pleasant it is to dwell together in unity."

TIMOTHY HARRIS

Granville, Nov. 5, 1808.

Thus does Rev. Harris show himself as Dr. Little later confirmed — a man in whom the love to the doctrines of Grace, to discipline and to souls was great. Some felt their principles and practices greatly disturbed by his high tone of doctrinal and practical preaching and some were kept from the Church because they would not venture into a place where the reigns were held so straight. In short the Rev. Harris was a Puritan.

For the ordination of Mr. Harris in December of 1808 a council of five ministers came to Granville — among which, very fittingly, was the Rev. Samuel Robbins of Marietta. The council proceeded to examine, question and test Mr. Harris and his credentials. It then examined the articles of faith and covenant of the Granville Church and being unitedly satisfied with what they found they proceeded to the ordination and installation of the Rev. Timothy Harris as minister to this small flock. The text taken by Rev. Robbins for the ordination sermon seemed to be appropriate — "O Timothy, keep that which is committed to thy charge."

In this manner the Church at Granville, formed and consecrated many States to the East, moved, and staunchly maintained under frontier conditions, had in good season settled an able and devoted pastor. Nor were visible results of this good relationship long in appearing.

The sincerity, application and doctrine of the Rev. Harris so appealed to those who heard him that a revival began which added 40 members to his original 29 in the Church. In fact during his ministry of 14 years a total of 150 persons united with the Church which made it necessary in 1810 and again in 1816 to build new and larger houses of worship.

At the beginning of his ministry Rev. Harris was paid by his Granville flock an amount of \$250.00 annually — largely in produce. In addition the Connecticut Missionary Society paid him amounts which over the first few years Dr. Little reckoned at a total of \$1000.

In consequence of this outside assistance Rev. Harris devoted perhaps the fourth part of his time to work on 'new ground' and probably laid the foundation of the Churches in Coshocton, Putnam, Worthington, Hartford and St. Albans.

From his boyhood Rev. Harris had been of a frail constitution bearing into manhood the effects of a serious illness. The exposure of riding on horseback through the mud and swollen creeks in connection with his missionary journeys were all too soon beyond his strength. Begin-

ning in 1817 the regularity of worship depended upon his health, which by 1820 precluded any active pastoral duties. On March 28, 1822 Rev. Harris died, loved and lamented beyond the bounds of his several parishes. His inscription in the Old Colony Burying Lot properly recording — *Well Done, Good and Faithful Servant.*

During the fall of 1820 the Rev. Ahab Jinks came to Granville and was asked to preach for two months on probation — there having been no regular preaching for over a year. During the probation period Mr. Jinks made it known that he must move his family from Dayton, it being exceedingly desirable to decide his future residence before doing so.

Under these circumstances a meeting of the Church was held at Granger's Hotel and while some present opposed, a majority thought it expedient to give Mr. Jinks a call. Mr. Jinks proceeded to move his family to Granville and without further ado the Church had a minister.

In many respects Rev. Jinks stood in strong contrast with the Rev. Harris. Mr. Jinks was healthy, fluent of speech, possessed of a fine voice and where he lacked the consecration of Rev. Harris his preaching at once moved the sympathies of a large number who had stood aloof from Rev. Harris. Men of the world rallied around him with their attendance and their support, so that funds for salary and Church improvements were quickly and easily raised. As a measure of the influence and success which attended Mr. Jinks, a total of 53 persons united with the Church during the year 1822.

In fact all things in the Church continued well until in 1823 Mr. Jinks undertook to build a house. For this purpose a building committee was appointed, an adequate subscription raised, and the work begun. For one reason or another construction was delayed so that by Saturday, Nov. 22 (1823) the walls lacked four or five feet of the proper height. The masons, having other jobs on hand, approached Mr. Jinks concerning work on the Sabbath. Mr. Jinks replied that "if any work could be considered a work of necessity, that was one."

Accordingly, as the people assembled at the hour of worship they were amazed to hear the click of trowels and the shuffling of bricks and to see the work at Mr. Jink's house going hastily on. Some of the Church went to converse with Mr. Jinks before meeting. They were amazed and wounded to hear him defend such flagrant Sabbath-breaking on the principle of necessity.

The result was the dismissal of Mr. Jinks who with a few loyal followers began the reading of the Episcopal service. Others of his friends formed the First Presbyterian Church, raised a subscription and called Mr. Jinks as their minister retaining this Church and relationship for some 2 years. In 1827 Mr. Jinks left Presbytery to resume the reading of Episcopal Service in Granville. Subsequently he returned to Presbytery, obtained a letter of dismission to Columbus and removed his family to Delaware, Ohio.

Meanwhile others of the original Church formed the Second Presbyterian Church while still others — considering themselves more orthodox, formed a Congregational Church. All four factions laid claim the single meeting house but more frequently held service in the homes of members. The number of Communicants had dropped during the period of controversy from 193 to a total of 113.

This state of affairs in the Church had a pronounced effect upon the moral tone of the community. There were 1700 people in the township, and it is estimated that they consumed ten thousand gallons of whiskey annually. Granville was spoken of as "a little town off east of Columbus, with a great meeting house with the glass broken out." While on the Sabbath the taverns were full, the house of God was almost empty.

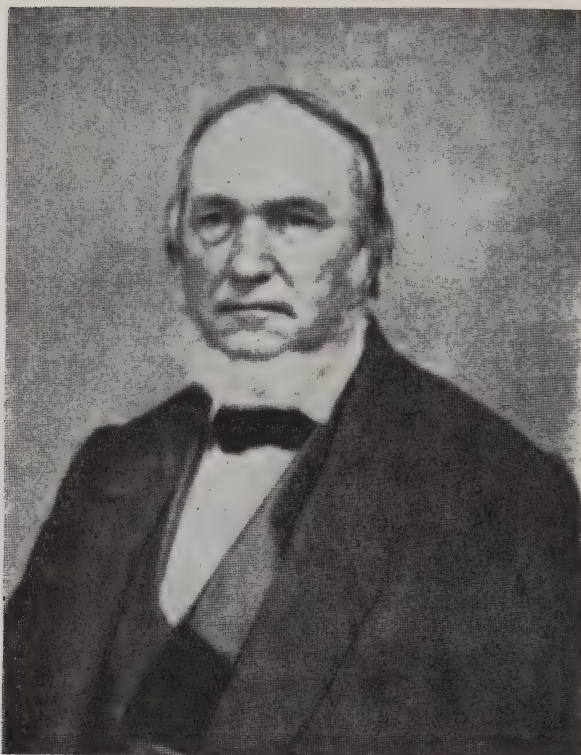
It may well be that the pitiful conditions in Granville were the challenge and promise that young Rev. Jacob Little sought. In his trial sermon and in his visits among the people of Granville, both sides gained a favorable impression, and as it turned out, one which lasted.

CHAPTER 3 — The Rev. Jacob Little

The dramatic unfolding of the church life of the founding fathers of Granville during the first sixty years of the Ohio settlement is better understood against the historical setting of New England Congregational influences, and the Presbyterian influence emanating from New Jersey and New York. Of course, for the purpose of this history it was primarily New England Congregationalism which mothered our church in Granville, Ohio. However, the two denominations became intermingled in the unfolding western drama during the course of time, and some notice should be given to the historical effect of this.

From the first break of day to the last light of dusk the early American settling family experienced an unbelievable strain of toil in providing food, shelter and protection. "Religion was their only avocation and they took it with a seriousness beyond exaggeration . . . their concern for their souls . . . made it their real vocation . . . the church was fundamental in the social and political organization . . . the slowly widening circles of settlement were churches before they were towns." The little church was the germ of the settlement. To be sure this, in New England, became a situation intollerable for a time, but gradually the rigid religious control became more "congregational" and was tempered to individual spiritual needs. The people came to depend upon their ministers and looked to them for the highest standards of culture, refinement, instruction, and moral guidance. The clergy of both Congregational and Presbyterian denominations, in the early years of the nation, were splendidly trained, and disciplined to fill these needs. "They were among the most intelligent and able men of the time — deep and ardent in their piety, having Power with God, loved the souls of men, and were willing to 'spend and be spent' in the service of the Divine Master. They were men of practical wisdom, and zeal, guided by knowledge. They were devoted to plain and earnest preaching of the Gospel and a faithful discharge of all the duties of the pastoral office."

In New England the Congregational Church held an outstanding position — its communicants were three times as numerous as all other denominations combined. It was the "established" church. The clergy had great influence over the people, and they played a prominent part in all the affairs of the infant nation. They were looked to for advice in



REV. JACOB LITTLE, D.D.

the plans and development of affairs of state as well as in the affairs of the soul. This was true from the very first settlement and continued strongly through the period of the Revolution. The clergy championed the Continental cause, and helped to weld into the later organizational development, the principles of the Christian faith which so finely characterized it.

Presbyterianism, "in itself an orderly system of government, and its introduction into a frontier community, would tip the scales for a better society."

The two denominations went hand in hand during the westward movement. They both recognized the importance of the "means of grace" which the pioneers, sparsely settled over a vast territory, cherished all during the rigors of frontier life, and so they provided a Plan of Union in 1801. Thus, wherever a sermon was given, or a church formed — Congregational or Presbyterian — the communicants of either denomination in the settlement could maintain ecclesiastical unity with assurance.

The great religious revivals in New England in the two or three decades just before 1800 probably were the real well-spring of the spiritual fiber of the emigrants from New England. Dr. Timothy Cooley, in a collection of other accounts by several ministers of this period, describes

what took place in East Granville, Massachusetts, just a few short years before the emigration went from there. He says, "In 1798 a great and precious revival was granted which wonderfully changed the religious character of the parish . . . never before had there been such an elevated tone of feeling and character . . . great union prevailed in the church and the doctrines of grace were believed and loved. The effects were great and permanent. It is now evident that God was preparing a people to plant the standard of the Cross in the center of Ohio."

When we, therefore, read the various chronicles of 150 year ago, the religious flavor of these "jottings" is partially explained. We find that those who planned to leave Granville in New England made provision to fulfill their pledges to the church there. In settling their estates and pulling up stakes for Ohio this was carefully arranged. Keeping the Sabbath throughout a six-weeks journey to Granville, Ohio, stopped early on Saturdays and beginning the holy time at sundown; comparing this with other groups who did not keep the Sabbath but took a longer time to reach the destination, is one sample of the uppermost place which the power of religion had with the people.

The ministers also moved westward. Their presence along the journeys was always mentioned with reverence, and of great moment — like a refreshing drink of water, or a wholesome rest — an important meeting, full of meaning for the person or group, and making a lasting impression. One of the first clergymen to enter the Granville region was Cyrus Riggs, a Presbyterian minister of western Pennsylvania. One hundred settlers met to hear his sermon when news of his presence was known.

It was not until April, 1808, that the church "settled" its first pastor. This was Rev. Timothy Harris, born in Massachusetts, spending most of his life in Vermont, educated at Middlebury College, and moved west, entering the Ohio country at Marietta. Granville even then was widely known, and Mr. Harris was urged to visit the settlement in the course of his travels to locate a parish. "He was a gentle, conscientious, solemn preacher, consecrated to vital and plain truths — a man of pure heart and noble soul, who builded well for those to follow." Rev. Little, in his notes, describes him as follows — "though he had nothing especially brilliant, was respectable in point of talent, industrious, and ever showing his message rather than himself. His sensibility and taste were acute and his constitution slender which exposed him to many new trials in a new country. His love to the doctrines of grace, to discipline and souls was great. Some felt their principles and practices greatly disturbed by his high tone of doctrinal and practical preaching and some were kept from the church because they would not adventure into a place where the reigns were held so straight."

He pastored the emigrants for nearly fourteen years. He died on March 28, 1822, at the age of forty-one, following a serious illness of three years, probably brought on in early years through exposure, developing into consumption. An idea of the tragic, thoughtless, and unkind experience of the last few months in the life of this pastor is portrayed to a certain degree in Dr. Little's notes, from letters, journals, and older people in the parish — "I cannot get money enough to bear my expenses . . . do not think hard of my people . . . some have money among us, but they . . . I fear have hearts of stone. A few days ago I was called to

solemnize a marriage. For that I received \$3 . . . and yesterday I received a present of half a dollar . . . in view of circumstances it was quite a gift. I have now \$4 . . . He mentions their giving him wood for two years and other things. It is not certain that he told them his straits. Modest men dislike to trouble the generous, who have often aided them. Mr. Harris had built up the church, preached in the draughty early church buildings, and worn out his life in its service. He lived to see a successor settled who received twice the salary, and was greeted with four times the enthusiasm that ever he himself was, and yet his own family never heard him utter a lisp of complaint."

Into his place in February, 1822, . . . perhaps a welcome change to some . . . came the eloquent, fluent, demonstrative, hale-fellow-well-met . . . Rev. Ahab Jinks. Men of the world, who stood aloof of Rev. Harris' gentleness, and later physical weakness, rallied to this new preacher, who did not hesitate to violate the Sabbath with unnecessary labor. However, he left the church split to ineffectiveness into four separate followings: the first Presbyterian, the second Presbyterian, the Episcopalian, and Congregational.

We might presume that in 1827 the mixture of virilent activity of frontier life, and gradual release from urgent toil experienced as homesteads were established, on the one hand conspired to develop a tendency to "vices" such as dancing, drinking and frolic, and on the other hand to more firmly instill piety in families consecrated under the New England inspired leaders of 1790.

Our church was for the first twenty years the only one in Granville, and the relationship of the communicants to it was very close during that period. Dr. Timothy Cooley, during a turbulent time in East Granville, many years before had said, "The closer the connection, the greater the evil of discord. The church relation, like that of marriage is one of the nearest, and hence a want of harmony here is the greatest of evil." Again in Granville, Ohio, just before Rev. Jacob Little was "settled" as pastor in 1827, our church was experiencing an unpleasant time. The division which took place at the close of Rev. Jinks' ministry had ruptured one of the influences for solidarity in an atmosphere created by the rapidly moving "progress" in the community. During a missionary visit to Granville in 1826 by William Slocumb of Marietta, he realized the village's need for a strong pastor. He was instrumental in directing Rev. Little to the attention of the people of Granville.

It must be said here, that Granville was an influential place in Ohio. It was in the path of movement east to west, and north and south. The old national road from Zanesville to Columbus went through Granville, and even when the final location of the National Road was established eight miles to the south in 1833, the influence of the enterprising traffic continued to be felt in Granville, and did not lessen the village's influence abroad.

The Ohio Canal construction, starting in 1825 at Licking Summit four miles south of Newark, progressing rapidly to 1830, connected Newark with Cleveland. A short three years later, in 1833, Granville, on one of the two principal feeder branches of the Canal, was connected with the continuous 333 mile flow of traffic from Lake Erie to Portsmouth on the Ohio River. The construction activity in itself made so-

cial and economic changes. So also, did the ensuing Canal traffic. Historical references to Granville might be summarized by mentioning two paramount influences, at once conflicting and forward moving — a small island of New England influence, and an enterprising center of manufacturing and agriculture along the path of rapid statehood development.

Into this atmosphere Rev. Jacob Little was destined to be pastor for thirty-seven and a half years. No other pastor served a longer period in the history of our church. During these years, from 1827 to 1864, Granville is prominently mentioned in nearly all of the dynamic forces at work as the frontier period passed and Ohio was "coming of age" — the Ohio Canal, the National Road, charters for institutions of higher learning,¹ Classical revival of architecture,² anti-slavery agitation,³ and temperance movements, to mention a few. Granville was a prominent exporter of pork and whiskey to Cleveland. In 1827 there were six distilleries here, and about 1700 inhabitants in the township. It was customary for many farmers to exchange a load of corn for a barrel of whiskey. Statistics have it that 10,000 gallons of whiskey were consumed in the township that year.

On January 11, 1827, the following communication was received by Rev. Jacob Little:

"I am authorized by Silas Winchel, Esq., Deacon of the First Presbyterian Church, and Dr. John B. Cooley of the Second Presbyterian Church in Granville to invite you . . . Unfortunate divisions have existed between these two churches. I hope you are the servant of Jesus Christ in whom they may all be united."

Authorizing this letter was the first act in which the two parties united.

Jacob Little was born in Boscawen, N. H., May 1, 1795. His father and mother were farmers and among the earliest settlers in the neighborhood called "Little Hill". He lived and worked on the family farm in his youth. It was customary for children in those days to begin their studies with their pastor. Dr. Samuel Wood taught Jacob. He joined the Congregational Church in 1815. He went on to Meriden Academy, and Dartmouth, graduating in August, 1822. He continued study at Andover Theological Seminary, and was ordained an evangelist and began to preach in Hoosick, N. Y. In June, 1826, he married Lucy Gerrish, the daughter of a prominent military family of New Hampshire, and went to Ohio, settling in Belpre of Washington County.

¹ In 1831, Denison, Marietta, and Muskingum Colleges; Ohio Wesleyan, later.

² St. Lukes Church, 1837; Avery House (now Kappa Sigma), 1842; etc.

³ Theodore D. Weld — as he is associated with the Anti-Slavery Society and the first Annual State meeting (1836) in Granville; also with the establishment of Lane Theological Seminary (Presbyterian) in Cincinnati.

He accepted the invitation of the church officials. In reaching Granville he found the morals of the place deteriorated,¹ one person in a pew instead of ten, four congregations each claiming a right to the one meeting house.² Only twenty-six copies of religious papers were being taken in the township, and fifty-one families were without the Bible. The parish extended two to four miles in all directions. He was a man of great tact and geniality, and was not long in setting things straight, bringing all the parties into harmony. Soon the old divisions were healed. The first Presbyterian Church lived twenty months, the second Presbyterian Church, sixteen, and the Congregational Church was reunited in 1828 as a "Plan of Union Church" under the protection of Presbytery. (This remained until 1872). Before the controversy, there had been 193 communicants, now there were 113.

Rev. Little began his creative ministry at this point. In 1828 the first of his unique New Year's Sermons were preached. The fame of these sermons cannot be overlooked by us now, since they are consistently referred to far and wide in the historical records: "He sought moral improvement for his flock . . . by gathering statistics as to the number of persons who indulged in habitual profanity, in Sabbath-breaking, in drinking intoxicating liquor, the number who used tobacco, who visited and traveled on Sunday, or did not attend church and Sunday-school", and would depart from one or a number of such facts to bring weight to bear on the consciences of his church members.

The influential stature of Dr. Little of course now is in retrospect. What was said of him then, even now is regarded with respect. The *New York Tribune* in 1854 writes of him: . . . "keeps his polite studies bright by practice. He is extremely plain in his appearance, and in the pulpit has none of the mannerisms of his profession. In style he is perfectly simple, and yet there is such robust good sense in all he does and such sagacity of judgment, rarely in error, accompanied by a real purity and integrity of character, that it may be said that he stands among the foremost ranks of his profession in (Ohio). His goodness is so good as to amount to genius, and his simplicity of manner and style at times produces the effects of the highest eloquence. He has a wonderful passion for statistics connected with his own locality."

With this equipment we can understand why his Bible Classes, which he organized and taught in several places outside of the village, were so successful. They were his favorite means of reaching his people. Soon the Church edifice³ was packed each Sunday with no vacant seats in the gallery. He formed, in 1828, the first temperance society in Granville, which is thought to be the first one west of the Alleghenies.⁴ Rev. Little said, "seventeen men remained at the close of a religious meeting and organized themselves into a society of total abstinence from ardent spirits. The signers were almost frightened at themselves when they saw what they had done." At the end of the year there were eighty-six members. The influence of this was so damaging to the business that Rev. Little refrained from mentioning statistics related to the subject in his 1829 New Year's sermon.

¹ Bushnell, page 131.

² The church edifice had been started in 1815, and was not entirely completed in 1827.

³ Bushnell.

⁴ In 1836 the frame edifice was completely remodeled.

In 1832 the Congregational Church was incorporated with 200 families. It was one of ten in a Licking County Conference of Churches which existed between 1828 and 1834 and accomplished much good.

1834 opened with prosperity, but early in the year Lucius Mower, owner of the furnace company, died. Considerable capital went from the community as well as the leadership and energy which Mr. Mower had exerted. Followed closely a heavy frost on May 15th which killed all hope for corn, wheat, and fruit harvest. As if this was not enough, there occurred seven weeks of drouth followed by a flood which broadened the waters of Raccoon to a mile of width, up to the burial lot (on South Main Street). Then, because of the sodden ground, and unsanitary conditions produced by the flood, a great sickness took the village. Of the four hundred and fifty in the town, on September 1, one hundred and forty were desperately sick, and before the year was over eighty-five had died. The bells tolled at each death. "Times of great sickness are distracting to the mind. Care, anxiety, watching, irregularity, do not foster habits of religious duty" (Bushnell). During this year Rev. Little and his family were all sick at one time during the epidemic. His wife and one son died, leaving him with two sons. Dr. Timothy Cooley, now sixty-two, came from Massachusetts in the midst of this sickness, and was a comfort to the people. When he prepared to return to East Granville, they fitted him out with a young horse for the trip east.

"Wednesday evening, March 23, 1836, was a prayer meeting evening in the Granville church. The good pastor invited all to the meeting . . . which was to be a special interest to all. Things looked as usual only the turn out was larger than ordinary. The pastor spoke on "Domestic Relations" with a good deal of unction. At the close of his remarks he stepped down to the front pew where sat a fine looking woman, whom he took upon his arm and turning to face the Rev. Mr. Garland, who had occupied the platform with him through the meeting, he was married in the presence of the congregation to Miss Anna D. Thompson, a member of his own Church." Rev. Little had ten children, seven of the later marriage and three of the first. Three sons became ministers. Five died either in infancy or at a very early age.

Rev. Little's ministry progressed strongly, and as pastor he was honored for his leadership and ability. In 1907 we inherited from Emma K. Little, a volume containing his History of Granville — fifty-nine articles written and published between 1845 and 1846 in the *Ohio Observer*. It is a fragile heirloom, kept safely in the bank vault in custody of the Clerk of the Session. Many later histories are documented from this source, and other records which he kept. During his life-time he served as trustee of Western Reserve, Central, and Marietta Colleges. In 1855 he received the honorary degree of Doctor of Divinity from Marietta College. In 1863 he was a visiting lecturer on Pastoral Theology at Lane Seminary.

He directed the activities of our church in a program of outreach. Members of the congregation paid \$309 in 1831 to the Baptist Church, then being organized, and \$531 toward their college in 1832. Notes taken from Dr. Little's New Year's sermon procured the vote to bring the college to this place. In 1845 \$500 was raised among the members for the

benefit of Oberlin College; \$136 was given to the Welsh toward building their church (now the Grange Hall).

There have been seven "houses" of worship — the beech stump, Judge Rose's cabin, the log school house, the small frame of 1810, and the large frame of 1816, the remodeled edifice of 1836, and the final brick. Dr. Little guided the congregation during the work on the last three — the completion (1828) of the large frame, and the later (1836) remodelling. The demolition of this in 1860, and the building of the brick in 1861 at a cost of \$10,600, which is the basic structure for the present sanctuary. A pipe organ in the gallery, at a cost of \$1,200, was dedicated on December 25, 1861.

This long ministry of great achievements could not have been successful without able men and women in the church. Rev. Little developed the lay talent in his church. The records during the period are full of accounts of dedicated people — in the minutes and in the physical evidences of their love and devotion.

He was distressed at what he found in the disintegrated church life of 1822-27 and a comment he made as the church was revived was

"The clerk who neglects to record a vote, knows not but the record of that very vote, may be of inestimable value."

His ministry is replete with a full record. The following excerpt from Dr. Little's notes is a sample of the devotion of many others who served the church: "Deacon Lemuel Rose, on the death of his brother, Judge Timothy Rose, was elected deacon and faithfully served the church in that capacity twenty-two years. His duties and benevolence were the result of settled principles. No one doubted where he was to be found as to doctrine or practice. He loved his Church, promptly paid his subscriptions while he lived, and by his will continued it ten years subsequent to his death. His gravity, inflexible integrity, and promptness, enabled him to honor his office, and blending these traits with kindness and generosity, he was an invaluable blessing to the Pastor and the Church."

The last of Dr. Little's New Year's sermons was preached in 1865. There had been dismissed to other churches 685 members in fifty-eight years, 200 had died. Received into the church were 442 by letter, 820 by profession of faith, a total of 1262. There were thirteen revivals during his ministry, one about every third year. Except in 1862 the church had not for thirty years numbered less than 300. It had given nineteen ministers, thirty-two ministers wives, and forty-seven elders and deacons. He left Granville on December 4, 1864, for Warsaw, Indiana, to live near his sons Charles and George.

Under Dr. Little our church history is a vantage point to look back to the pioneers, their children under his guidance, and forward to our era. The Fiftieth Jubilee in 1855 was perhaps the peak of the period. Dr. Timothy M. Cooley, then eighty-three years old, came again to Granville as guest speaker, and only a year later he died in Massachusetts. The frontier had passed, on that Jubilee one hundred years ago.

It is significant to us in 1955 that "Elias Gilman, Esq., being ninety years old, the oldest of the 1805 pioneers, and the oldest man in the township, rose in his pew to move "the adjournment of this meeting fifty

years, to the year 1905, to meet at the place which shall then be occupied by this church." The motion was seconded by George Little, then sixteen, the youngest member of the church. Dr. Little said, "who can tell what glorious displays of Divine Goodness the pastor¹ on that day will recount."

"When the Church left East Granville, Massachusetts, for Granville, Ohio, it brought with it the germinal forces of greatness in political life, in social life, in educational life and in the family life — the school and its Godly teacher, the family altar and its burning sacrifice, the consecrated deacon with the service of God foremost and first on all occasions, and the artisan who respected all that is holy and practiced accordingly."¹

CHAPTER 4 — More Recent Days

Who is there among us that will presume to record adequately the events of the 50 years just past. Should it be someone advanced in years who has personally observed this half-century in the history of our Church; or for the want of such a report, may not a younger scribe inquire of the records and to that framework clothe the whole with vital and living memories of those who have worked, worshipped and hoped with us for a part or the whole of this eventful period.

Even as Uncle Burt Nichol used to recall for us the Sunday morning and afternoon services during his youth, so many recall the morning and evening services that were regularly held until the evening services were discontinued during the 1920s. Prayer meeting on Thursday evening was regular practice until it too, became so poorly attended and so wanting in audience participation that the meetings were first joined to a union meeting with the other churches in town and then dropped — also during the 1920s.

The ringing of the Church bells years ago added greatly to the significance of Sunday, and to punctuality. At 9:30 on Sunday morning one bell, usually ours, was rung as a "First Bell". Then at 10 o'clock, the time of the "second bell", the Presbyterian, Baptist and Methodist Sextons each rang his bell in sequence so that each bell in turn sounded some 8 to 10 strokes. Then just as Services began the 3 bells were tolled in turn.

For the Sunday Evening services the bells were tolled (not rung) — again in sequence. On Prayer Meeting evenings a single bell announced services in a particular Church since the meeting night varied between Churches.

The means for getting to and from Church has surely changed with the times. The fifty years just passed happens to span the entire revolution in conveyances from Colonial times to the present.

Prior to the turn of the Century, two and three seat spring wagons were popular, and for good reason. Families were generally large, so that ample seating capacity was a requirement. Then too, since going

¹ Rev. C. L. Work, D.D., in the *Geneological Quarterly* of 1905.

to Church was an all day affair space was required in the wagon for the noonday basket of food, feed for the horses and extra clothing and blankets as the weather might decree.

Gradually spring wagons gave way to high-wheeled buggies and barouches for the stylish, surreys for larger families, and comfortable phaetons for older folks. The hitching rails along Main Street and Broadway were never adequate for all the "rigs" — nor were they quiet for long.

Seldom did a complete service proceed without one or several men slipping out to straighten out horses that fought or pulled loose, to move a rig to a new spot in the interest of peace or just to see if everything was all right.

Then too with great regularity and upon a known crashing signal men would nod and go out to find that Elder Linnell's old horse had fallen over in his sleep and broken the shafts again. There was wire for the purpose in his buggy and the shaft or whiffle-tree would be repaired so that Mr. Linnell could get home.

In more recent times automobiles have greatly improved the comfort with which people get to and from Church, but have brought with them the problem of parking. Yet a little more "progress" in the matter of more cars and we will walk again — from the parking spot instead of from home — after the manner of our Grandfathers.

The tragedy of the First World War brought a feeling of nearness and a general awakening that was by no means duplicated when the Second and more devastating War came a generation later. Whether this reaction was the result of several years of stability and routine affairs that preceded the shock of the war in 1917 or whether the idea of sending large armies abroad seemed fantastic, the fact remains that people generally rose to the occasion.

Most of the civilian effort, the buying of bonds, the wrapping of bandages and of trench candles and the collecting of corn, scrap metal and clothing was carried on independent of the Church, nevertheless Church life and activities were greatly affected.

A service flag hung at the front of the sanctuary with a star for each member of the Congregation in active service. There were Gold Stars for those who gave their lives. Likewise all Mothers having sons in service wore service buttons — a star for each son, white or gold as suited her situation.

Sermons and literature at that time dwelt upon conditions in Belgium and Armenia where the tragedy of war was felt worst so that funds for relief of these countries particularly, met with a generous outpouring.

In 1915, Reverend Barnes requested that his pastoral relation with our Church be dissolved to permit him to become a Chaplain in the Armed Services. His letters to the Church and his lectures while on furloughs and visits to Granville had the effect of bringing the events of the hour to our pulpit.

The excitement brought on by war carried over for our Church when Rev. Breeze took leave to travel abroad — principally in the British Isles — in company with the Williams family and others of our Congregation.

Perhaps it was, in part, the result of this era of crisis, together with the generous offer of help by Mr. J. S. Jones that made the time seem right to undertake a complete renovation of the Church structure.

The modernization program of 1923 gave us many of the beautiful and permanent improvements which to this day are treasured and enjoyed. Like most programs of this nature however, the total expense was well beyond the original intention so that, with all pledges accounted for, there was an amount of some \$10,000 owing at the bank.

During the remainder of the generally prosperous 20s, whether because new and more expensive tastes were indulged or because interest payments added substantially to the budget, it was necessary on several occasions to authorize the borrowing of additional amounts to meet such urgent obligations as back taxes and minister's salary. There was concern in some quarters that, not only did we have a substantial indebtedness but no earnest effort was being made to reduce it.

Thus it was that the NEW ERA program of the Presbyterian Church called for more than a casual searching of conscience. The more effective program of missionary outreach by centralized official board action was entirely in accord with the mission effort of this Church for many years. The pension program for qualified retiring ministers was seen as a deserving and long felt need. Sober judgment on these matters questioned the merit of subscribing to a pension fund when payment of the minister's monthly salary often brought on a monthly financial crisis. The adoption of New Era commitments was more an exercise of faith than of courageous judgment.

The heavy hand of depression during the 1930s failed to find sacrificial blood upon our Church door and the plagues descended. One of the duties of the State Bank Examiners is to point up loans of long standing on which interest and principal payments have been indifferently met. Our loan record at that time seemed to fulfill every qualification to elicit attention. At this juncture a few members, fortunately very few, deserted the ship. To most, the challenge was not one whit different from the one facing nearly everyone in the home — that of holding together what represented the efforts of many years. To their everlasting credit our men did manage to operate on the slender pledges and offerings of those days. Minutes of Trustee Meetings do not fully reveal what are still vivid memories for some — namely that often the Trustees came together to consider ways and means for raising a little money and to determine which bills were the most urgent.

It remained for the women of this Church to strike telling blows in reducing the burdensome and costly debt. Ladies Aid Bands set a goal of \$100 per Band to be raised during a given year and very few fell short. There were two very good reasons for this.

One good reason was the many money raising projects such as, suppers, rummage sales, bake sales, and ice cream socials. For these activities the ladies called upon all willing hands, sought donations from home and solicited patronage from everyone within reach.

A second reason for the uniform success of this effort was the matter of Christian bookkeeping. There was rivalry among the Bands — to the extent that it was good — but never to the extent that any Band which passed its \$100 goal failed to see to it that any Band which fell short

did have its \$100 to report. Thus before the Congregation at several annual meetings the ladies of our Church presented splendid records of achievement.

Incidentally these substantial annual earnings reported to the Congregation and turned over to the Trustees were clearly indicated as payments upon the principal of the debt. Such united, determined effort for a good cause could not fail. By 1945 our Church was free of debt again. Let us never forget the effort, so loyally put forth in this worthy cause.

World War Two brought a considerable change to the village of Granville as it did to the whole country. The change on the surface was that of the movements of people and families throughout the United States more rapidly than ever before. Families were less settled, often moving into a community, living there a few years, or even a few months, and then moving on in promotions or in search of other places of employment. The consequence was that the Church began to minister to a movement as well as to settled families. This can be noted in the fact that the gross number of people who have entered the Church in the last decade or so is greater than in previous times, while the communicant membership stays somewhat stable.

Beyond the ministry by our Church to the Community of Granville there have been in recent years some expressions of outreach — which while they represent a continuation of long established policy — are of themselves noteworthy.

First, growing out of the ravages of World War Two there was need to set up a program looking to the rebuilding of Mission Churches. To the Restoration Fund so dedicated, our Church responded in the amount of \$3300.

For the rehabilitation and enlargement of school facilities for our ministerial students, this Church — one of a very few in Synod and in Presbytery — made a very substantial contribution to the Building Funds Campaign and to the Wooster Chair of Religion. For these programs we raised a total of \$3000.

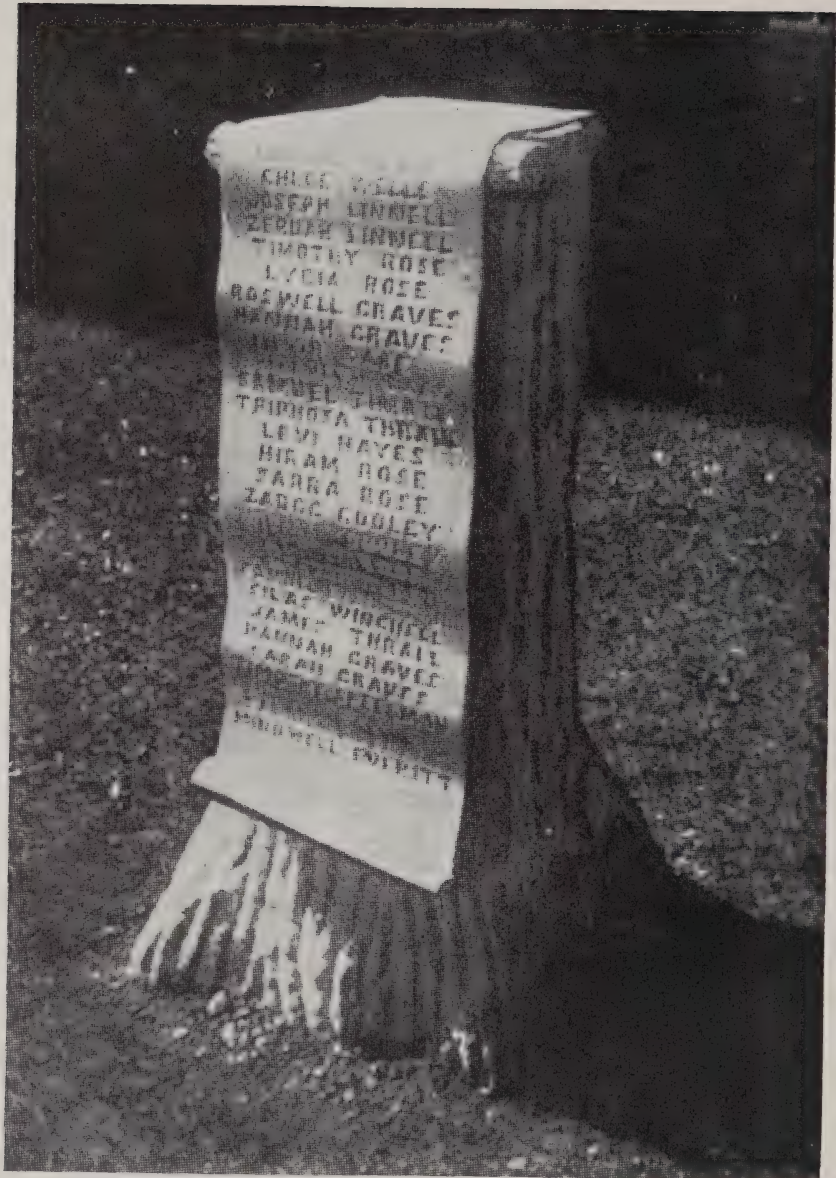
We have in recent years given assistance to the extent of \$540 for the development of Ohio Presbyterian Homes.

All of these specific extensions of ministry are over and above the regular benevolence payments to the Boards of our Church, to implement their continuing and extensive work — both in this country and abroad.

These expressions of outreach in recent years are reminiscent of the fine spirit and effective work that was accomplished by this Church during the 1840's. Perhaps such works are the logical fruit of many years effort whereby our budget is freed of payments on interest and debts.

The Church has its responsibility to minister to the changing needs of a changing community. In addition to those members of the Church whose roots grow deep in our history, there are other groups: the transient people mentioned before, who are not only those in the employ of Newark and Columbus industries, but those of faculty families to whom we must minister while they are on the college staff; to the Presbyterian students, who are a trust to us from other Presbyterian churches throughout the United States; to the new families who move into town and in-

tend to stay. It is to the changing community that our Church must tailor its ministry. It is to this task that our people must dedicate themselves; to making the living Christ a reality and a master to those who live in this time and in this place. This is the task that our forefathers met so vigorously. This is the task that we must meet if our Church in this village is to accept its Christ-given vocation, if our Church is to continue to stand here as a symbol of God's glory and not of his memory.



CENTENNIAL MEMORIAL TO THE ORIGINAL MEMBERS OF THE
CONGREGATIONAL CHURCH COLONY.

Erected in Granville, Ohio, 1905.

V THE BOOK OF TABERNACLES

CHAPTER 1

THE BUILDINGS

The first church service in Granville Township was held at the Jones cabin, Tuesday, November 12, 1805, when the Rev. Cyrus Riggs, a Presbyterian minister from Western Pennsylvania, preached to the newly arrived group, lead by Deacon Rose. This cabin was about two miles east of Granville, somewhat north of the present Granville-Newark road. According to Bushnell one hundred persons "assembled for worship" there. The next day this group entered the village and cut down the large beech tree on the square or common which was to serve as the pulpit for the services the next Sunday. The monument in the Presbyterian Church yard represents this stump.

The morning of November 17th saw the first regular Church service in Granville. Ninety-three gathered in the square, at the blowing of the horn, to worship. At that time the Church had twenty-eight members, two were still in Granville, Mass., and one was an associate member. Mr. Thomas Rathbone read two sermons, one being the sermon Timothy Mather Cooley had read at the organization of the new church, May 1, 1805. Theophilus Rees, the leader of the small Welsh group northeast of the village, heard the singing and joined with the congregation later, although he spoke only Welsh. This type of service was called a "reading meeting."

The following week, Deacon Timothy Rose and his hired man raised his three sided cabin which served as the first Church building. Bushnell describes the building: (Pages 52-53).

"It was about twenty feet wide and twenty-eight long, hastily made by rolling up great beech logs three feet high, with enormous cracks chinked in with other logs and stuffed with the heavy moss from the forest trees. The logs at the rear were interlapped with those of the sides, cabin fashion, but the front ends of the side logs were built up with puppies — so log architecture designates them — that is blocks fitted between and across the logs, to hold them firmly in place. Thus, the two sides and back were built up closely or solid and to a reasonable height. It was covered with split shingles or clapboards rived out of ash, and six feet long. These were laid on ribs and held in place by weight-poles, with knees between them. It would shed a great deal of the rain! The front which was toward the south was all open. But after leaving space for a passageway in and out, the rest was occupied by a great blazing log heap, kept burning day and night."

Early in 1806 a large log school house and Church was built near where the present Baptist Church stands. Thomas Rathbone taught the school and probably was the usual reader of the sermons. This building with its oiled paper windows, shaved puncheon floor and desks, heated by a large open fireplace was a great improvement over the hastily con-



FIRST BUILDING IN WHICH CHURCH SERVICES WERE HELD

structed cabin of Deacon Rose. Glass was put in the windows before long.

The early settlers having been used to comfortable frame buildings in Massachusetts and Connecticut, wished to replace the log buildings as soon as possible, so in 1810 a frame school house and Church, 24x32 feet was built on the square where the Methodist Church now stands. It



FIRST FRAME SCHOOL HOUSE
USED AS A CHURCH TILL 1816

was a substantial well-lighted building with a raised pulpit, a deacon's seat in front and heated by a large fireplace. A raised walk in front made possible its use in wet weather since the ground around it was often flooded.

The Church proceeded to grow under its scholarly pastor, The Reverend Timothy Harris, to the extent that part of the congregation had to stand outside even in winter. In 1816 it was therefore determined to build a proper New England Meeting House. This was possible since there was more money in circulation at the end of the war of 1812. Mr. Harris solicited for funds and received pledges of \$6000.00 in trade, so

Augustine Munson and Azariah Bancroft were appointed a building Committee. People turned out to work on the new Church building with enthusiasm and fifty men worked on framing the timbers at one time under the direction of Major Pratt.

The Church was a typical New England Congregational Meeting House with its steeple eighty feet high topped with a gilded fish weather-vane, its many small paned windows in two tiers and its projecting entrance vestibule with three front doors. The interior had a main "Audi-

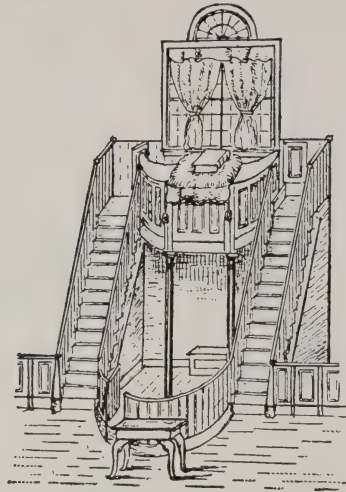


FRAME CHURCH BUILDING USED 1816 to 1860

ence room" 45x55 feet with the customary galleries on three sides supported by octagonal pillars. The north end was furnished with a raised pannelled pulpit reached by a double flight of steps. Under the pulpit stood the chest with the Communion Set, the Communion Table standing in front. The interior was finished throughout in butternut left in its natural color. This Church was first used in 1817, temporary benches being used. In 1821 the interior was plastered and tall enclosed pews were installed on the main floor with a row of seats in the front of the gallery for the choir. In 1829 the gallery pews were installed to take care of the growing membership. These had very high sides and were usually occupied by the boys of the Church who required a tithing man to keep them in order. This was the largest Church in this area, at that time and Granville was often called, "the little town with the big Church."

In 1830 the first Church bell, cast in Pittsburgh and weighing 794 pounds was installed in the belfry of the Church at a cost of \$358.00. At first it was hung with a straight yoke, requiring great exertion to ring, and it shook the steeple so much that it had to be lowered when the Church was next renovated.

In 1832 the first box stoves were put in. Prior to that time the only heating had been the small tin foot stoves, filled with hot coals and the conservative element thought the new stoves a "desecration of God's House", and many continued to carry the foot stoves. The overhead pipes, stretching the length of the room and going through the windows



PULPIT IN CHURCH OF 1816

must have detracted from the appearance of the well proportioned interior and the stoves often smoked.

In 1837 it was found necessary to lower the old steeple twelve feet so they started a complete overhauling. The steeple was capped with a tin dome and changes made in the interior. The tall pulpit was lowered, the arch above it was removed and an architectural background was installed. The seat of the new pulpit was a mahogany sofa made by Mr. Freeman Haskell. This was later placed in the parlor of the brick Church where it remained until a few years ago. The high pews were taken out, the gallery railings lowered until as Dr. Little wrote, "it had the mechanic philosophy of the seats for the Grecian games, one row of heads rising above another, so that everybody could see everything. The speaker not needing to look up or down was about equally at home with all his hearers. It was the best speaking arrangement in the state, if not the United States." The stoves at this time were replaced with two furnaces which were large box stoves, encased in brick walls, placed in the basement.

In 1845 a new bell was placed in the steeple to replace the earlier one which had cracked. This one weighed 1064 pounds and cost \$190.00.

The Church members decided in 1858 that the old Church could not be repaired and that it should be replaced as soon as \$6500.00 worth of slips could be sold. A contract was signed, May 19, 1859, with William Werden to construct a new brick Church and the demolishing of the 1816 Meetinghouse was begun March 12, 1860. Sixteen men of the Church advanced the additional \$4000.00 needed to complete the building and the Church was built, much as we know it today. The new

Church was dedicated Christmas day 1861. Many of the members were serving in the Union Army at that time so it was not too happy a celebration. The pastor, The Reverend Jacob Little, was showing the strain of his many years of service and most unhappy about the war. His pastorate terminated in 1864. The building was well proportioned architecturally avoiding the extravagant ornamentation of its period, due perhaps to the Calvinist tradition of austerity, and due also to the fact that money was not too plentiful then.



FRAME CHURCH AFTER REMODELING IN 1837

In 1887, the women of the Church decided that the Church building needed embellishment in accord with the taste of the day, so they raised \$7500.00 by voluntary subscriptions. The side galleries, no longer needed since the number of students at Granville Female College had declined, were removed, making it possible to join the windows which had been in two tiers. These were filled with colorful stained glass and for years were the pride of the women responsible for the renovation. New golden oak pews with heavy cushions were put in since it was now felt that comfort was no bar to proper worship. A gas generator was placed in the basement to light the building and ornate brass chandeliers and wall lights were installed. The stairways were rebuilt to make them easier of ascent, the steeple was raised considerably, improving its design and the Church building was completely painted, the softness of the brick making it necessary to paint the exterior. New pulpit furniture of a Victorian Gothic design was ordered to replace the lighter equipment of Dr. Little's day. The architect and builder was G. W. Hall of Columbus. His design for the steeple was unusually restrained for that day and was an improvement. During the remodeling the congregation worshiped in St. Luke's Church under the pastor, the Reverend E. W. Childs.

No major changes were made then in the building until the pastorate of the Rev. Emmanuel Breeze, in fact, almost nothing had been done except some painting and the structure was in need of repair. Mr. John Sutphen Jones offered \$10,000.00 if the Church would undertake a complete renovation. He outlined what he felt should be done: the organ should be enlarged and rebuilt, the auditorium should be re-decorated; electric lighting was to be put in; the outside was to be stuccoed to protect it; and a new heating plant was to be installed. There were to be no changes in the Church building itself. A Congregational meeting was called, January 12, 1922, to consider the proposed improvements and the decision was made to accept Mr. Jones' generous offer.



BRICK CHURCH BUILDING IN USE 1860 TO PRESENT

This was a time of enthusiasm for civic improvement, a new Public Library was planned, the Granville Inn would replace the old G. F. C. buildings and Denison had great plans for development. Frank L. Packard, of Columbus, who more than thirty years earlier had used some of the small pillars from the Presbyterian Church on the porte cochere of the house he designed for Dr. Edwin Sinnett, was chosen the architect. Mr. Packard, being enamored of the local stone, wished the Church to be stuccoed to resemble it as closely as possible. He waived all architects fees and charged the Church only for the time of his draftsmen and the time spent by the supervisor of the work on the building. Mr. W. S. Thomas was contractor.

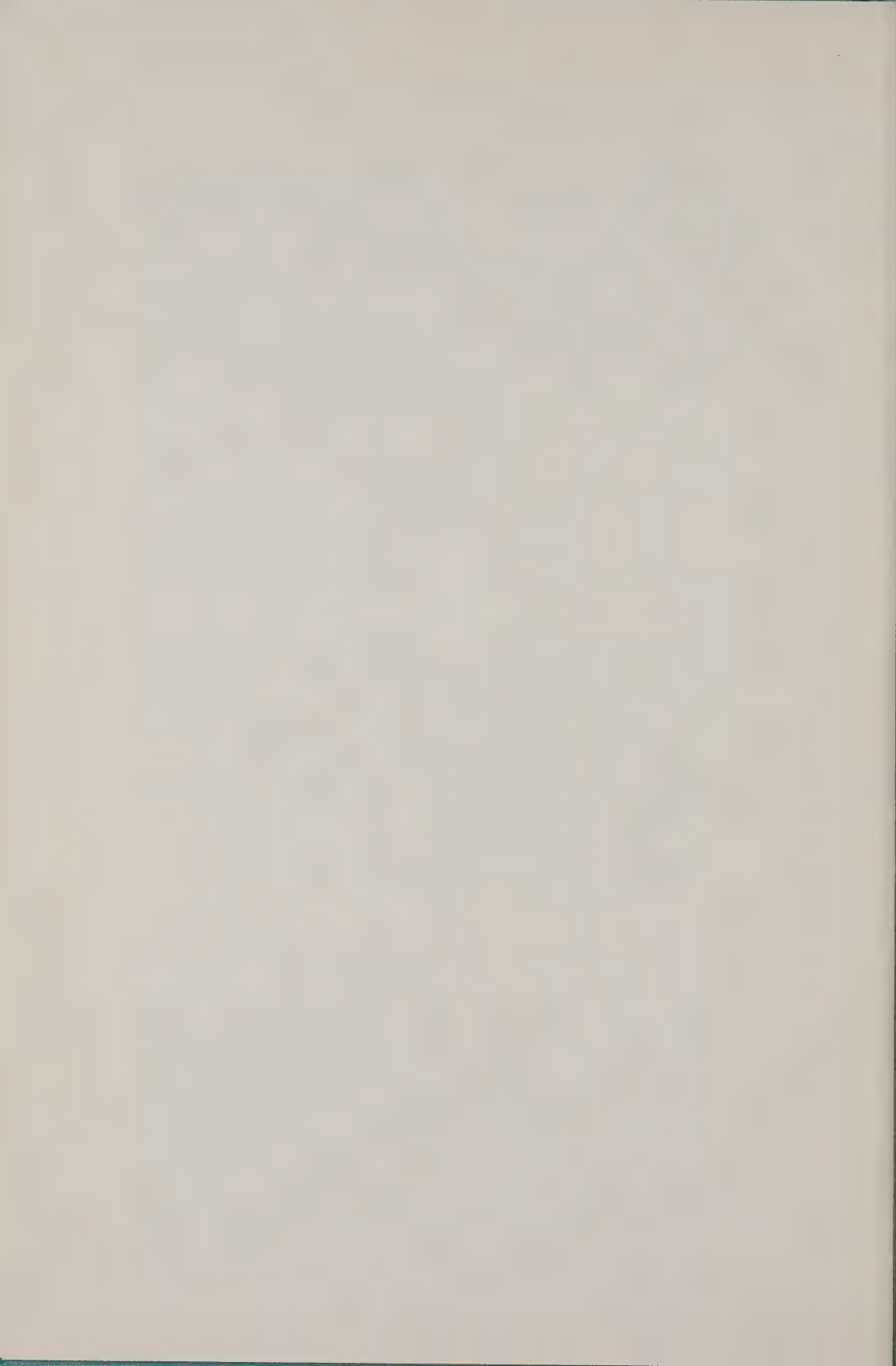
Mrs. J. S. Jones was made Chairman of the decorating committee and with the assistance of Miss Minnie Jones and Mrs. J. D. Thompson, worked all summer and fall of 1922. Mrs. Jones' many gifts made pos-

sible improvements which added to the appearance of the interior. When it was decided to have memorial windows, Mrs. Jones gave one in memory of her father and mother in addition to the non-figure windows in the auditorium. She also gave the new curtain for the Choir loft, the embroidered pulpit cloth and other gifts. This committee decided on the cork floor, the cushion and chair coverings, the new lighting fixtures, carpets, the painting of the walls, and the color of the woodwork and paneling.

The Ladies Aid Society gave a memorial window dedicated to the Reverend Jacob Little, Granville's most outstanding citizen for nearly forty years. Mr. J. S. Jones gave one window in memory of Sarah Follett Jones, his first wife, who had been a member of the Church, and a second window in memory of his father and mother. The children of Mr. and Mrs. Theodore F. Wright gave a window to their memory; Mr. Wright, the son of Deacon E. C. Wright having been a Trustee for many years. The family of Mrs. J. M. Jones had a window placed in the Sunday School room where Mrs. Jones had served long and faithfully. When the plans for a memorial window to be given by the Alumnae of Granville Female College could not be carried out, the Trustees determined to dedicate a window to Mr. J. S. Jones, the Church benefactor. The firm of Von Gerichten in Columbus designed and put in all of the windows of the Church.

It was decided that a grandson of the Reverend Jacob Little, the Reverend Robert Little, son of the Reverend Charles Little, one time Moderator of the General Assembly of the Presbyterian Church, should preach the dedication sermon, assisted by Dr. Palmer of the Columbus Broad Street Presbyterian Church, January 28, 1923. It might be noted that the Broad Street Church later called as pastor, the Reverend Ganse Little, a member of this well known preaching family.

Thirty-three years later, the Church is about to start another extensive remodeling to provide adequate Sunday School rooms and to meet the changed needs of the Church.



VI THE BOOK OF ESTHER

CHAPTER I

WOMEN'S WORK IN THE FIRST PRESBYTERIAN CHURCH, GRANVILLE, OHIO

The story of the work of the women of our Church in the early part of our history, is so interwoven with, and so much a part of the Church that it cannot be told as women's work alone. The coming of the first settlers to this spot is well known, and the fact that they came "in fear of God and with many prayers," according to Dr. Cooley; indeed with a Church already organized. But perhaps we have forgotten that it was only with the help of Missionary Societies in the East as well as the strenuous efforts of Granville people that it was possible to keep the Church going, and to secure a minister of their own. So the Church here started as a mission Church.

We read that at a meeting of the Church February 7, 1806, the members considered the "expediency of choosing a special committee to correspond with Missionary Societies and ministers, on the subject of obtaining the ministrations of the work of God in this place." And from a letter the committee sent to Granville, Mass.: "We, through your medium solicit the assistance of the Missionary Societies in your vicinity, — there is in this quarter an extensive field in which missionary labors are much needed. The only resource there is at present is the Ohio Presbytery, in the back part of Pennsylvania, who have no funds to support missions."

While the Church was thus praying and negotiating the Lord raised up aid from an unexpected quarter. A Rev. S. P. Robbins, previous to his settlement in Marietta, had spent a Sabbath in Granville. One of the company at Granville, going to Zanesville Post Office for mail found a letter from Rev. Robbins offering to give one Sabbath a year to the Granville Church till they had a minister. For two and a half years this Church was under Home Missionary care, and then Mr. Timothy Harris the first minister came.

It was to the Missionary Society of Connecticut that our Church sent a letter of thanks for their aid in ministerial support and request for continued support. Dr. Little makes this comment in his history, "I have inserted a specimen of this sort of document to show the present generation that we were once a feeble Church, held up by missionary aid, to encourage liberality to missions, and to keep up a grateful remembrance of what should be called the ancient and honorable Missionary Society."

In 1817 there is mention of what was probably the first women's organization in the Church. This was the Female Charitable Society. Its

objects were varied. It clothed the poor, furnished tracts for the Sunday School, made a cushion for the pulpit and did other good things as occasion required. They met once a month and contributed the first year \$46 and another year \$28. Mr. Harris wrote on June 6, 1817 "The Female Charitable Society now consists of 44 members."

Mr. Bushnell's History mentions that when Mr. Martin Root returned from the east in the spring of 1827 with his second wife Deborah Boswell Sheldon, who was the great-grandmother of Mr. Hubert Robinson, she brought with her the Constitution of a Ladies Missionary Society which existed in her home town. The constitution was adopted in the formation of a similar society here. Whether this society was an early one of which we have no record, or whether the constitution was used much later when the first recorded Missionary Society was formed is not clear.

One is greatly impressed with the tremendous amount of giving to home missions from this young Church. A large part of the gifts seem to have gone to the Indian Missions and were of goods not money, for they had little money to give. This seems to have begun with a revival about 1819. Dr. Little says, "The people had a will and therefore there was a way by which their deep poverty abounded unto the riches of their liberality. A Board of Agency was appointed at Putnam, Pittsburgh, Cincinnati, Marietta and Louisville, to collect, deposit and forward stores to the Indian Missions." A vivid description of the whole procedure is given. "Some drew subscription papers and ran with them over the streets and roads of Granville, and got subscribed wheat and products from farm and shop, and returned with papers full, sometimes nearly a yard long." So we see that door to door soliciting is not a modern method of securing donations. "Judge Bancroft opened up his old house for a storehouse to bring in the tithes. When the load was collected, one furnished a horse, the second a wagon, the third drove to Putnam Mills, Whipple and Co. floured the grain, found barrels and made boatmen take the whole gratis to Marietta, where they were thanked by the Agency at that place, who gave the Ohio boatmen, now and then a piece of beef and a eulogy on the Indians to take the load to Cincinnati where a boat was fitted out for Dwight or Elliott Missions with all the stores which a Buckeye State would have put into a Noah's Ark." The amounts cannot be fully estimated; beside food, clothing was sent.

Under the influence of ministers who were real missionary leaders the missionary spirit developed in the early Church. This was helped by the fact that the Connecticut Society published a magazine "The Intelligencer" which was sent to our people, and on Sunday noon groups would gather around a good reader to hear the missionary news. Mention is made of a male and a female Missionary Association which in 1827 paid \$110 to Missions beside \$90 to other benevolent objects. It is also noted that in 1830 \$77 was contributed to sustain Missions in our country, and in 1832 \$200 subscribed to procure a Missionary to labor in the small towns on the National Road. This year one of the Church, Miss Marianne Howe was married in the Meeting House and became the wife of a Missionary to Asia Minor. The Indian Tribes of the Southwest gave places of labor to a number of members of this Church between 1818 and 1872.

Many years passed until on January 26, 1870, the Women's Foreign Missionary Society of Granville, Ohio, was organized. In the original list of members many familiar names are found: Mrs. Emma Little, Mrs. Susan Kerr, Miss Abbie Kerr, Mrs. George Jones, Miss Helen Divinney, Mrs. Lydia Green, Mrs. John DeBow, Mrs. Cross, Miss Hattie Whiting, Mrs. A. S. Dudley, Mrs. Courson, Mrs. Cook, Miss Amelia Bancroft and others.

Miss Green in reading her paper (1945) displayed a life membership Certificate in the Woman's Presbyterian Board of Missions dated May 8, 1874 issued to Mrs. Mary Redmond of Granville, Ohio.

A Women's Presbyterial Society for Foreign Missions in the Presbytery of Zanesville was organized in 1874, and we find that some members of the Granville Society took part as officers of The Presbyterial organization. Mrs. Lydia Green was Vice President for nine years, and Mrs. E. E. Sinnett, Secretary of Home Missions for some time.

In 1845 the Societies voted for Synodical organization and have been affiliated ever since with the Ohio Women's Synodical Society.

In 1882 on February 9th the ladies met in the lecture room of the Church to organize a Home Missionary Society. The election of officers resulted in Mrs. D. E. Sinnett being made President, Mrs. Johnson, Vice-President, Mrs. Lorinda Munson Bryant, Secretary. A committee was appointed to draft a constitution — Mrs. Edwin Phelps, grandmother of Mr. Jere Ackley, Mrs. Julia Johnson and Mrs. A. E. Dudley. A few excerpts from the Secretary's book show the kind of work in which the ladies were busy. One of their projects was to hold a fair in the lecture room. The fair was quite a success and netted the women \$125. So our rummage sale of today has, shall we say, "ancient and honorable" roots in the early history of our Church.

Of great interest to those of the early Home Missionary Society was the coming of the daughters of Dr. and Mrs. Manual to the Granville Female College. This family, famous for their work among the Indians, founded Manual School. Mrs. Manual spoke of her work at a meeting and the Society gave money to aid with the education of the daughters.

In 1889 the union of the Foreign and Home Missionary Societies was discussed, but the decision was in the negative. Each society met once a month, one the first Friday, the other the third.

Space does not permit, nor are records available to outline the development of our women's work through the years. The Ladies Aid Society organized to raise funds to help with the up-keep of the Church and with buying new equipment, has always proved equal to every occasion. If the sum of money raised in all its history could be calculated, and the service of all the women who have labored in the kitchen serving meals, sewing on many projects and assisting in any way needed could be added up, what a grand total we would have. In recent years the women of the Church have been divided into groups, each raising what money was possible in various ways. Each year seemed to bring new needs, if not in the kitchen then in painting or buying new carpet. Many are our memories of the women too numerous to mention who led in these endeavors and whose contribution to our Church will not be forgotten.

In tracing the history of the Missionary Societies we find spaces where records are lacking, and so we have to be content here to speak of only a few highlights that we find recorded. As we study some of the accomplishments of the past we feel that we must indeed be zealous in our efforts of today to equal what was done in days gone by.

For quite a time the Ladies Aid met only a few times a year. Then it was decided to meet on the same day as the Missionary Society, the Foreign and Home Missionary Societies by this time having united in one society. The custom was to gather for a casserole luncheon after which the Ladies Aid business meeting was held and then the Missionary Society conducted its business and held its program. At these meetings we have been honored in having Synodical and Presbyterian officers address us, and especially we remember many Missionaries who have given us personal experiences of their work in foreign lands and in our own land. One such occasion was the visit in March, 1940, of Dr. John Sharp who spoke of work very near to us in the coal mining districts of Southeastern Ohio. In January of 1945 during her long and faithful term of office as President of the Missionary Society, Miss Sarah Letty Green gave a paper on the Seventy-fifth Anniversary of the Missionary Society. From this paper we have secured much material. Miss Sarah Letty and her sister Miss Laura Green will always be remembered for their long years of work in our Church and as the embodiment of true missionary endeavor.

In March of the same year Miss Minnie B. Jones spoke on "Messengers of the Past" recalling the Missionaries who have gone out from our Church. Among the early Missionaries to the Indians are the names of Wm. H. Manwaring, Joseph Thrall, Miss Marianne Howe and Anna and Martha Baker who were sisters. Miss Jones told of her personal acquaintance with some of our Missionaries; Mr. and Mrs. David Green, parents of Sarah Letty and Laura Green, who were Missionaries in China for ten years. Also Miss Sarah Green, a sister of Mr. David Green who went to China and married Mr. Dodd, and founded Hang Chow Christian College. Dr. John Kerr went as a Medical Missionary to China. His daughter, Olivia, a beautiful girl well known in Granville, married Dr. McCandliss another physician who served on the Island of Hainan. The story of the life of Miss Anna B. Jones who is still remembered is a fascinating one. She remained true to a childhood promise and spent her life as a teacher in Constantinople. Her service lasted over forty years. The work of Payson Linnell was in our western states. He is a nephew of the Stark sisters.

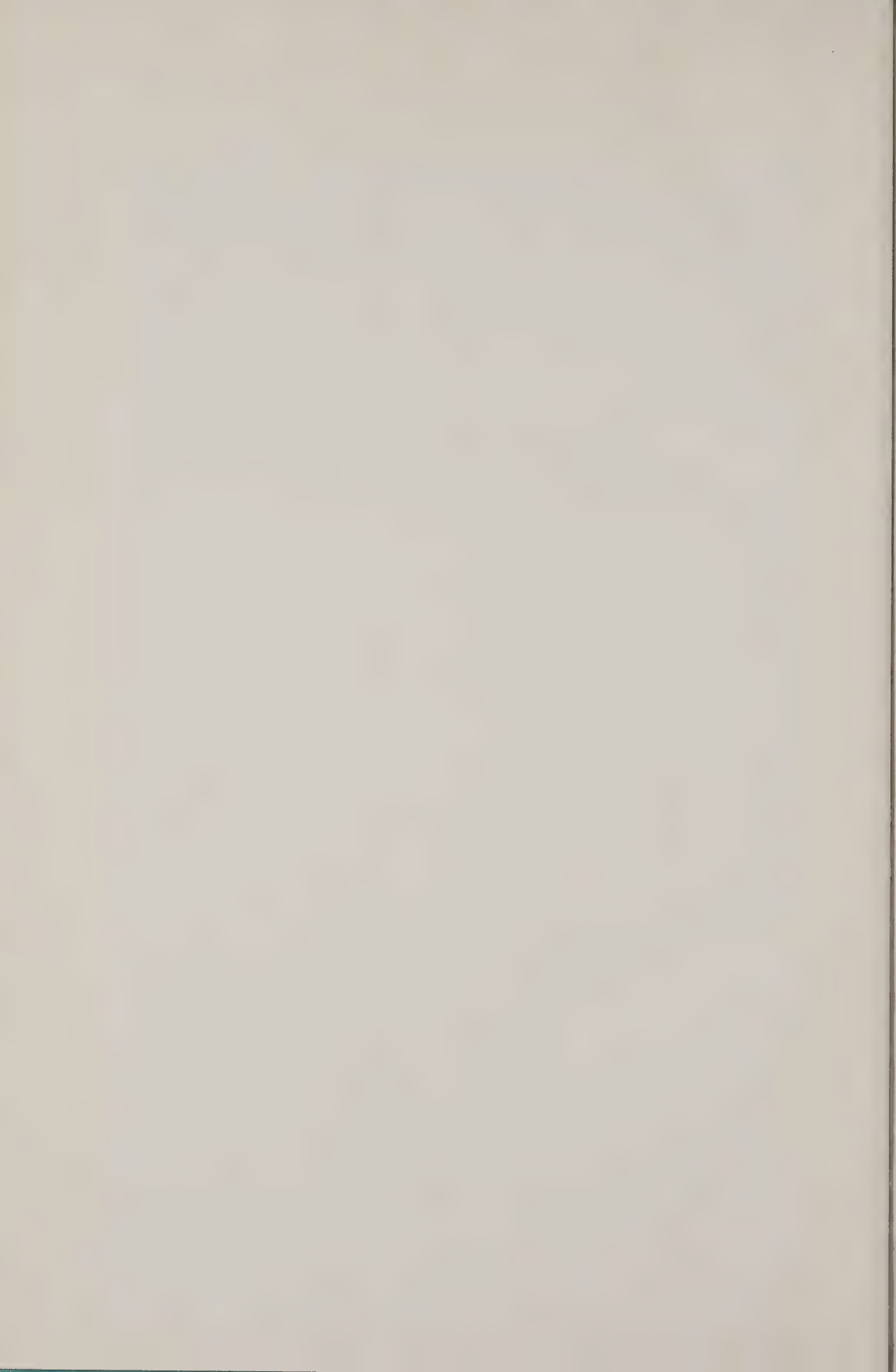
In addition to supporting the projects of Missionary work undertaken by the Boards of our Church by study and by gifts of money, each year we have sent boxes of clothing and medical supplies to National and Foreign Missions. For many years this work has been in the hands of Mrs. H. D. Ashbrook who has carried on this service with great ability and much patience. In commenting on her faithfulness in collecting and forwarding these supplies it is very fitting to quote Dr. Little's observations on those who did the collecting and forwarding of produce and clothing sent to the Indian Missions in the early days of the Granville Church. He wrote, "It requires more religion to be an unpaid agent than a donor. To collect, keep, forward, and be responsible that

a good work is done is much more than to merely give without further care."

In 1950, after careful discussion, it was voted that we have one women's organization to be known as the Women's Association of the First Presbyterian Church of Granville. With one set of officers and with Secretaries for the different divisions of Missionary work we still carry on the work of the Church and our obligations to the Missionary work of the Boards of our Church.

After ten years the words of Miss Green in the closing paragraph of her paper are still true:

"The objects for which we work have changed but little. The past years have been wonderful years. Mistakes have been made of course. Not all has been smooth sailing. Sometimes we have seemed pressed backward instead of driven forward, but thoughtful, prayerful study of the history of our work convinces us that Christ's Kingdom is marching onward."



VII THE BOOK OF NUMBERS

CHAPTER 1 — The Pastors

REV. TIMOTHY HARRIS — Minister from 1808 to 1821.

REV. AHAB JINKS — Minister from 1821 to 1823.

DR. JACOB LITTLE — Minister from 1827 to 1864.

The ministries of these first three pastors have been covered in other Chapters of this book.

REV. D. C. BEECH (BEACH in Dr. Bushnell's History) 1865-1870.

Rev. Beech was installed August 23, 1865. Under his leadership it is noted that the committee on Contributions arranged that collections be taken every two months for special objects — February — for Ministerial Education; April — for American Missionary Work; June — for Home Missionary Work; August — for Bible Society; October — for Foreign Missionary Work; December — for American and Foreign Christian Union.

A new communion set was purchased and new lamps and chandelier were first used. A rule was made in quarterly meeting that "the Pastor with Deacons may administer the Lord's Supper to afflicted ones who are deprived of the benefits of public worship, at least twice a year."

In 1870 ladies were first permitted to vote in business meetings, other than election of Church officers and pastors.

REV. A. S. DUDLEY — 1870 to 1875.

Rev. Dudley as Pastor-elect expressed his desire to have the Church change to a thoroughly Presbyterian organization and this was done.

Eight elders were elected on the rotary system for term of eight years — the two oldest to serve two years — the next two in age for four years and so on.

A resolution was passed that the male and female members of the Church have the same right to participate in all the services of the prayer meeting. The same resolution urged women to take part in the remarks and prayers of the meetings in view of the intellectual and spiritual worth possessed by the female members.

REV. DWIGHT B. HERVEY — 1875-1882.

The Hymn and Tune Book in use being voted as "unsuitable to the present purpose" a committee was appointed to select a new book.

Rev. Hervey was Chairman of the Day at the time of the celebration of the Seventy-fifth Anniversary of the settlement of Granville. On the 13th of November, 1880, the program was held in the Presbyterian Church, and according to the *Granville Times*, a paper begun during this year, was a success in every way, and enjoyed by everyone.

REV. J. M. CROSS — 1882 to 1887.

At the time Rev. Cross was minister the roll of the Church showed 330 members.

On March 2, 1884, Miss Gertrude Carpenter, still a member of this Church, was received into membership.

REV. E. W. CHILDS — 1887-1897.

In 1891 Mrs. Smythe of Columbus asked permission to place a tablet in the Church in memory of her father, Rev. Timothy Harris, first Minister of this Church.

On March 3, 1894, — thirty-seven people were received as members of the Church.

On June 8, 1895, — two Deaconesses, Mrs. D. Howe and Mrs. L. Green were chosen to assist the Deacons in their work.

REV. WM. F. RINGLAND — 1897 to 1900.

Under Rev. Ringland it is noted that a plan of systematic benevolence as recommended by General Assembly was adopted and literature and envelopes ordered.

In 1899 the Session discussed the question of taking a religious census of the town — whether this was done or not is not stated.

DR. C. L. WORK — 1901-1906.

In 1901 Dr. Work of Cincinnati, Ohio, was asked to come as a stated supply for one year and in June, 1902, he was given a call to become regular pastor.

In 1903 the Elders were divided into three classes to conform to the rules of our Church.

In December of 1903, a committee of five was chosen to make arrangements for the Church's part in the Centennial Celebration which occurred in 1905. The Session voted to take two days in the Centennial Celebration provided the Centennial Committee help bear the expense.

The Centennial was celebrated on September 3rd and 4th with very fine programs on both days.

In 1905 the salary of the organist was \$104.00 per year. For extra services "\$1 for Sabbath with Anthem, 50 cents for Sabbath without Anthem, and 25 cents for prayer meeting when called on."

REV. DAVID DEMPSTER — 1906 to 1908.

In Rev. Dempster's pastorate the Ladies Aid Society presented the Church with an individual Communion Set which was accepted with thanks.

The membership at this time was given at 285.

REV. J. T. NEWELL — May 13, 1909 to Nov. 5, 1914.

During Rev. Newell's ministry 77 persons were received into the Church. Mr. E. P. Linnell asked the Session to recommend him to Presbytery as a candidate to the ministry.

REV. E. D. BARNES — March 6, 1915 to Feb. 16, 1918.

During Rev. Barnes' ministry 115 persons were received into the Church. Rev. Ernest Wright asked that the Session recommend his son Harold to Presbytery as a Candidate for the Ministry. On Feb. 16, 1918, the relationship between the Congregation and Rev. Barnes was dissolved at his request as he left to become a Chaplain in the Service.

REV. EMMANUEL BREEZE — Feb. 6, 1919 to November 24, 1929.

During Rev. Breeze's Ministry 150 people were received into the Church. On May 22, 1919, the Church Charter which had been approved at a previous meeting of Members of the Session and Trustees was read and on motion adopted. Under Rev. Breeze the present Pension Plan was adopted. In October, 1929, Rev. Breeze asked to have the relationship with this Church dissolved so he could answer a call to another Church.

REV. R. D. WINGERT — March 5, 1930 to June 30, 1937.

The first Deacons and Deaconess appointments were made in 1931. In October, 1931, the Church received a bequest of a \$100 Endowment Fund by Wm. G. Mitchell in memory of his Grandfather Timothy Harris, first minister of our Church.

REV. DONALD M. DOSS — October 28, 1937 to March 31, 1944.

During Rev. Doss' ministry 75 people came into the Church. During 1942 the Ladies Aid Society paid \$1000 on the Church Note. A Bequest from the Estate of Mr. Wm. Geach to the Church in the amount of \$4681.50 was received during 1944 and was used for much needed repairs on the Church buildings.

Rev. Doss preached his last sermon on March 26, 1944, having accepted a call to the Presbyterian Church at Newcomerstown, Ohio.

REV. CLARENCE S. GEE — Nov. 5, 1944 to Jan. 29, 1950.

During November and December of 1944 the Congregation met with the Baptist Congregation for four Sundays while the Church Sanctuary was being re-decorated. In October of 1945 the Pew receptacles for Communion cups were installed — a gift from Mr. A. P. Nichol and a silk Christian Flag, a gift from Mr. C. R. Wagner. In 1946 Mr. Louis J. Raymond, a Senior at Denison University served as Assistant to Dr. Gee.

A Bequest to the Church from the Estate of Alice Jones in the amount of \$6,363.95 was received during 1947. A legacy from the Estate of Mrs. C. B. White in the amount of \$7000 was received in 1947. Income from \$2000 to be used by the Choir and the balance to go into the

Endowment Fund. The Steinway Concert Grand Piano which had belonged to Mrs. Clara White was presented to the Church during the summer of 1948.

The stained glass windows in the Church were examined and any needed repairs were made in 1949.

A new appreciation of the records of the Church and the significance of the many things that are ordinarily taken for granted, also proper procedure in many Church activities became newly important under Dr. Gee. Over and beyond his excellent work in the Pulpit and in the Church, he became so well versed in the history of the town and Church that he was much sought after as a friend and authority on matters of Church and local history.

Dr. Gee asked the Congregation to join with him in asking Presbytery to dissolve the pastoral relations to become effective January 29, 1950, as he was retiring from active duty. However, Dr. Gee was appointed stated supply until a successor could be called to take over the pulpit.

During Dr. Gee's ministry 125 people were received into the Church.

REV. HARRY W. EBERTS — Present Minister

Rev. Eberts received the call of this Church while he was still attending Yale Divinity School. He was ordained and installed in this pulpit. Rev. Eberts as with all those in the midst of their work will be content to have his labors chronicled in later years.

CHAPTER 2 — The Elders

The listing of Elders and Deacons who have served this Church requires a note of explanation. The office of Deacon in the Congregational Church may, for our purpose, be considered as equivalent to the office of Elder under Presbyterian Law. For this reason a continuous listing is shown — Deacons to about the year 1870 giving way to Elders after the change in title to the office.

During recent years our Church has seen fit to elect and ordain a Board of Deacons; the office now assuming its ancient and original role. Our present Deacons and Diaconesses are ordained as perpetual officers. Their specific duties being the care of the poor, preparation for the administration of the Sacrament of the Lord's Supper, and the custody of the Communion plate.

The following listing is a memorial to those who have served as ordained Elders and Deacons:

ELDERS

(Deacons prior to 1870)

Abbott, E.	Magoon, Geo. B.
Allyn, Nathan	Mahard, Richard
Baldwin, Samuel	Martin, Stanley
Bancroft, G. P.	Moore, Fred B.
Bancroft, Henry L.	McFarland, R. M.
Bancroft, J. P.	McMullen, William L.
Bancroft, Samuel	Nichol, A. P.
Beckle, F. L.	Nichol, E. A.
Bowman, Ray	Nichol, S. H.
Brown, J. E.	Nichol, Wm.
Brooks, John	Owen, Charles
Case, Guy	Owen, D. Harries
Case, Leland	Owen, J. C.
Collins, Edward M.	Owen, Robert J.
Cook, Benjamin	Owen, R. T.
Cooley, Hosea	Pendergast, Webster
Cramer, Paul	Phillips, William
Deeds, D. D.	Quick, Thomas
Deming, H. W.	Randolph, Herbert
Dixon, R. E.	Reese,
Edwards, Roy	Remmele, James
Evans, J. D.	Richards, Charles
Everhart, W. A.	Richards, Frank
Follett, Dr. Alfred	Richards, George
Fowle, Arthur	Richards, William T.
Giffin, Frank	Robinson, F. J.
Glabe, Gordon R.	Robinson, T. J.
Greene, Maxson	Roley, Leonard
Griffeth, Walter	Rose, F. M.
Grimsley, C. P.	Rose, Lemuel
Hammond, E. H.	Rose, Timothy
Hammond, Keith R.	Rose, T. M.
Hayes, Levi	Sale, Morris E.
Hood, J. C.	Sample, J. H.
Howe, Amasa	Sample, John H.
Howe, W. L.	Sherman, W. T.
Hutchison, M.	Shoemaker, M. M.
Jones, D. E.	Smith, Austin
Jones, Ed L.	Snyder, Clark
Jones, E. W.	Sutton, Earl D.
Jones, Morgan	Taylor, John C.
Jones, W. R.	Twining, Charles
Kerr, W. P.	Wells, Robert M.
Linnell, A. R.	Williams, Morgan
Linnell, Joshua	Williams, M. J.
Loughridge, Chas.	Williams, Sylvester
Loughridge, Howard E.	Winchell,

Wolford, Robert
Wright, A. R.
Wright, B. F.
Wright, Ed. C.
Wright, F. F.
Wright, Hubert

Wright, Keith
Wright, T. F.
Wright, Wm. L.
Wright, W. S.
Wyncoop, Chas.
Young, Donald W.

DEACONS AND DEACONESES

Since Re-constitution of the Offices

January, 1952

Andrew, James, Jr.
Bowman, Ray
Breymaier, Herbert
Collins, Mrs. Edward
Couzens, Henry
Cox, Mrs. Jessie
Daniels, Charles L.
Fowle, Arthur
Greene, Maxson
Grubaugh, Ralph
Hammond, Mrs. Keith
Hitz, Carson
Jobe, Mrs. Paul
Jones, Mrs. J. R.
Larimer, Alan
Lawrence, Mrs. Donis
Loughridge, Mrs. E. H.

Mahard, Richard
Messick, Donald
Miley, Miss Thelma
Nichol, John
Owen, Mrs. Robert
Palmer, Fred
Remmele, Mrs. James
Robinson, Mrs. H. D.
Sale, Mrs. Morris
Shields, Mrs. Craig
Snyder, Mrs. Clark
Stinson, Robert
Willcox, Clarence
Williams, Mrs. Brice
Williams, Mrs. Charles
Young, Donald D.

CHAPTER 3 — The Trustees

During the very early years of our Church, Trustees were elected to care for the properties — even as now. In those days the records, in this matter, are not clear as to numbers constituting a Board, length of Term, nor the constituency of this body. There is evidence to support the belief that the Board consisted of 5 or 6 members and that both the Church and Missionary Society were represented. Beyond this statement, evidence from the older records is not conclusive.

It is of interest to note that for many years the term of office is set at 9 years. Consider also that such men as Mr. John DeBow and Dr. W. C. Davies served the Church in the capacity of Trustee for three consecutive 9 year terms.

During the 1930s the following changes may be noted as applying to Trustees:

- (a) The term of office was fixed at 3 years.
- (b) The membership of the Board was increased to 12.
- (c) Ladies of the Church began to serve as Trustees.

Following are the names of those who have served this Church as Trustees since 1880.

TRUSTEES (9 yr. Term)

1880

John DeBow
Dr. W. C. Davies
Dr. A. Follett
C. P. Grimsley
J. M. Jones
A. P. Nichol
D. R. Owens
Walter Pritchard

T. J. Robinson
Frank Rose
Luther Rose
J. H. Sample
Dr. E. Sinnett
M. J. Williams
Charles Wyncoop

1890

L. A. Austin
J. E. Brown
H. A. Church
John DeBow
Dr. W. C. Davies
Dr. A. Follett
Dr. A. K. Follett
W. L. Howe
H. M. Jackson

A. R. Linnell
A. M. Nichol
E. A. Nichol
D. R. Owen
Walter Pritchard
E. S. Reed
Dr. E. Sinnett
T. F. Wright

FIRST PRESBYTERIAN CHURCH

1900

L. A. Austin
 T. G. Baker
 H. A. Church
 John DeBow
 Dr. W. C. Davies
 W. L. Howe
 H. M. Jackson
 T. M. Jones

W. R. Jones
 T. M. Kier
 A. R. Linnell
 Fred Miller
 W. A. Mitchell
 A. M. Nichol
 Benjamin Thomas

1910

H. D. Ashbrook
 T. G. Baker
 Guy Case
 John DeBow
 Dr. W. C. Davies
 D. E. Friedli
 Eli F. Friedli
 J. M. Jones

W. R. Jones
 T. M. Kier
 Fred Miller
 W. A. Mitchell
 A. P. Nichol
 Frank Richards
 W. T. Sherman
 Benjamin Thomas

1920

H. D. Ashbrook
 T. G. Baker
 Guy Case
 H. W. Deming
 Ed. Evans
 Bert Everett
 Eli F. Friedli
 David E. Jones
 Cary Jones
 E. L. Jones
 J. M. Jones

Wm. Jones
 W. R. Jones
 T. M. Kier
 W. A. Mitchell
 Wm. Phillips
 Frank Richards
 Geo. Reece
 Dr. J. W. Rohrer
 W. T. Sherman
 Dr. J. E. Thompson
 Foster Wyant

1930

Mrs. H. D. Ashbrook
 Ray Bowman
 Guy Case
 R. S. Edwards
 Ed. Evans
 W. W. Geach
 Frank Giffen
 Miss Lena Green
 J. C. Hood
 Miss Daisie Howe
 E. L. Jones
 Wm. Jones
 Fred Moore

Wm. Phillips
 Harry Pierce
 Geo. Reece
 Joe Rodes
 Dr. J. W. Rohrer
 Frank Richards
 Miss May Stark
 A. W. St. Clair
 Mrs. Anna Smith
 Dr. J. E. Thompson
 Phillip Willett
 Foster Wyant
 D. W. Young

1940

Mrs. Rachel Alward
 Mrs. H. D. Ashbrook
 Ray Bowman
 Oscar Brown
 Mrs. Oscar Brown
 Herbert Breymaier
 Mrs. Shirley Burriss
 J. C. Butz
 Charles L. Daniels
 D. D. Deeds
 R. S. Edwards
 Abram Flory
 Carl Frazier
 W. W. Geach
 Frank Giffen
 Miss Lena Green
 E. H. Hammond
 Earl Hannum
 John Haynes
 D. J. Hedgecock

Mrs. Harold Kier
 Walter Krause
 Mrs. Fred McCollum
 Frank Miller
 Fred Moore
 Mrs. Fred Moore
 Henri Nothmann
 Herbert Randolph
 James Remmele
 William T. Richards
 Joe Rodes
 Mrs. Guy Rodes
 Leonard Roley
 Mrs. J. W. Rohrer
 Harold Sheley
 Mrs. Anna Smith
 Miss May Stark
 Dana Still
 Phillip Willett
 Donald W. Young

1950

Mrs. Rachel Alward
 Herbert Breymaier
 D. D. Deeds
 Fred Eisele
 Abram Flory
 Carl Frazier
 Mrs. Mary Grubaugh
 E. H. Hammond
 K. R. Hammond
 Brandt Hervey
 James Holden
 Harold Jenkins
 Mrs. Harold Kier
 Mrs. Walter Krause
 Miss Eurie Loughridge
 D. W. Lawrence
 Richard Mahard

Mrs. Stanley Martin
 Richard Neff
 Henri Nothmann
 Mrs. Dorothy Nairn
 Robert Owen
 James Patterson
 Herbert Randolph
 James Remmele
 William T. Richards
 Leonard Roley
 Mrs. Anna Smith
 Clark Snyder
 Mrs. John C. Taylor
 Brice Williams
 Everett W. Whipkey
 Foster Wyant



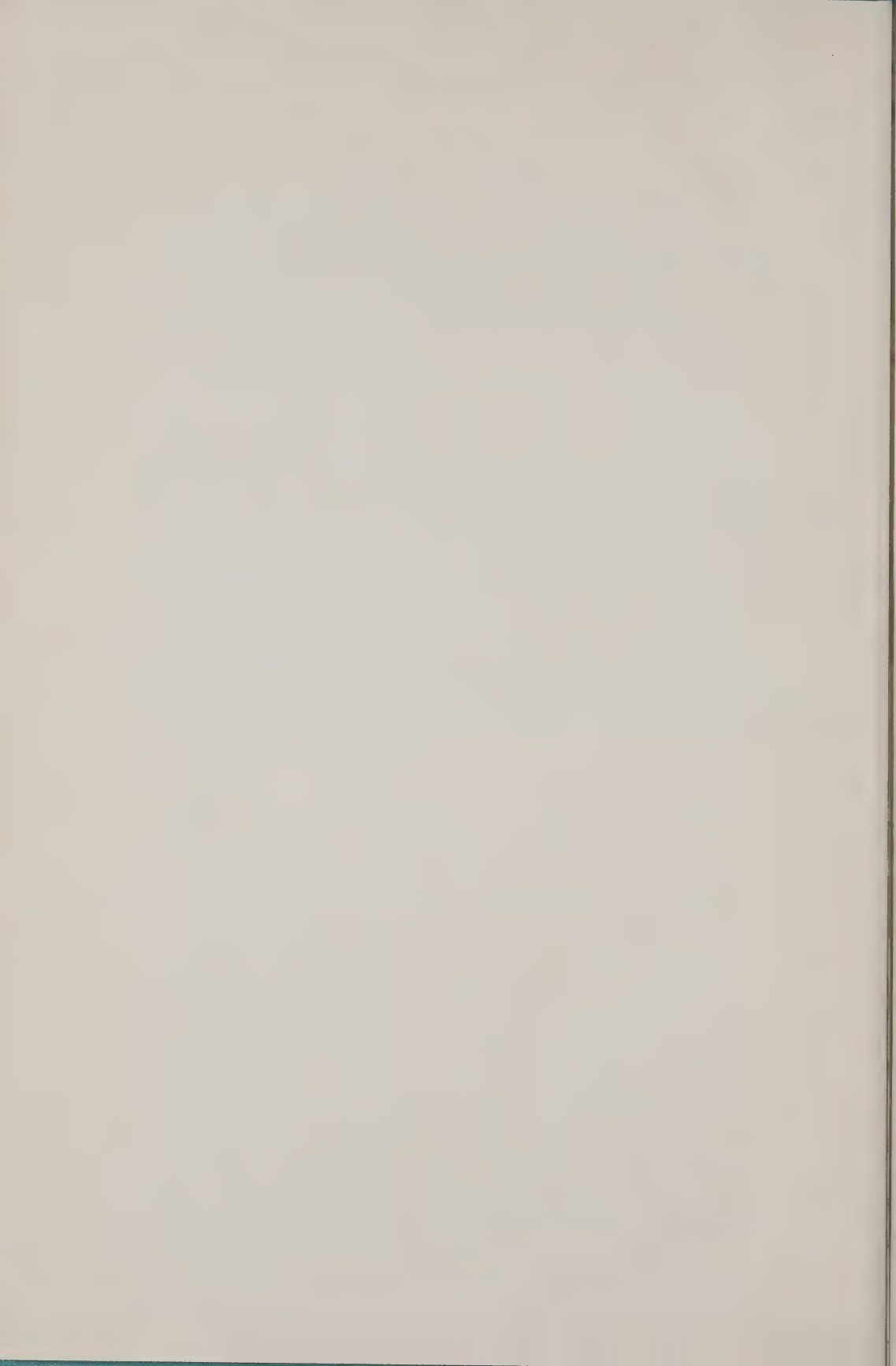
VIII THE BOOK OF REVELATIONS – THE FUTURE

CHAPTER 1

The Presbyterian Church in Granville, Ohio, continues as a humble and effective member of that larger Church in the history of which we glory and from whose Master we take encouragement. The few chapters of history at this writing cannot therefore, be complete in any sense.

As we reach the end of presently recorded events it is with the assurance that other and more glorious chapters will yet be written, as God shall reveal to this Church what is its rightful work in this portion of his Kingdom.

It is our hope that these pages may serve as foundation and inspiration upon which those who follow us will be moved to build. We thus conclude that our children, children of the Church indeed, may write down deeds and events, as yet unseen, which shall become a part of our larger heritage.



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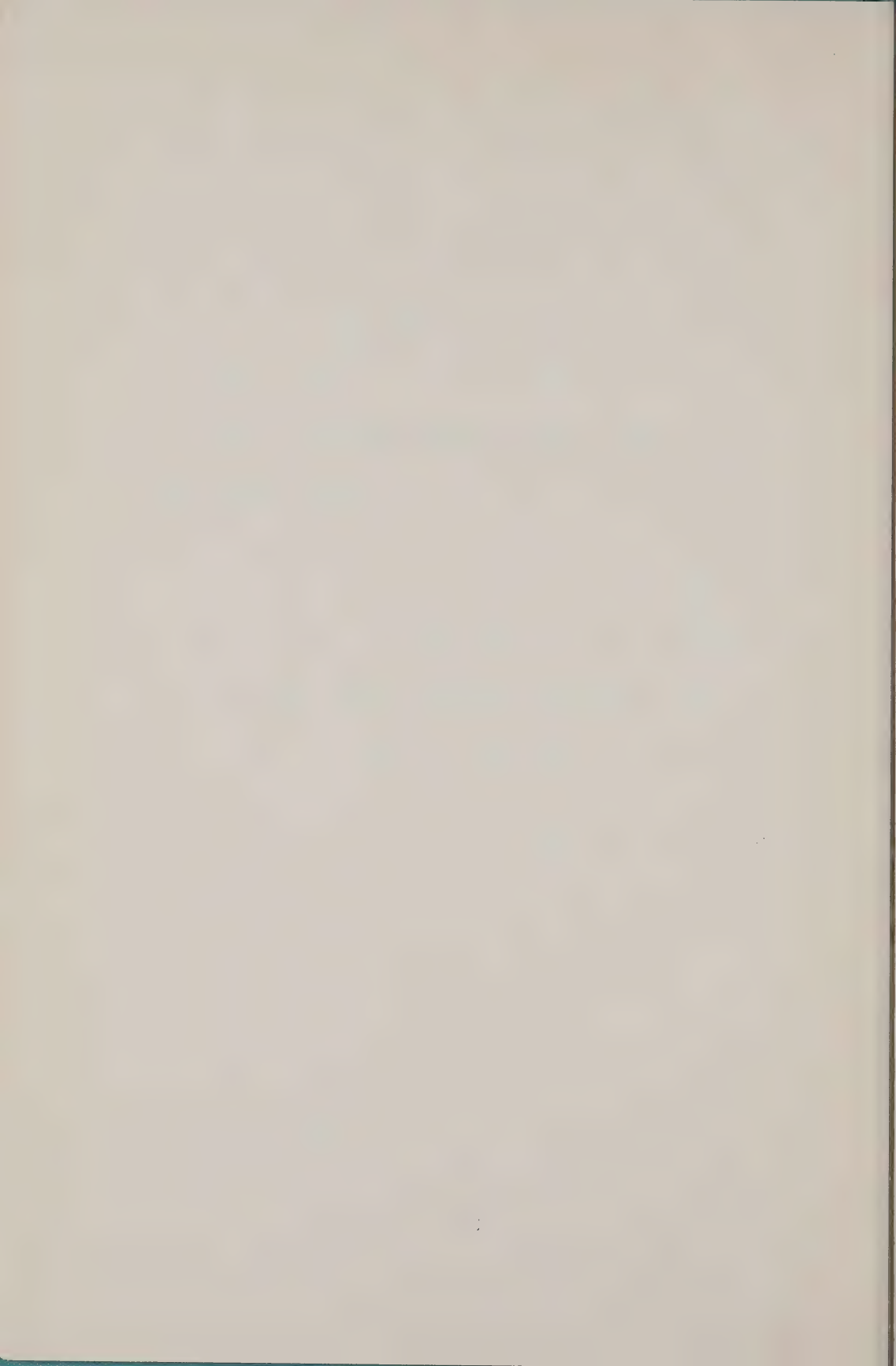
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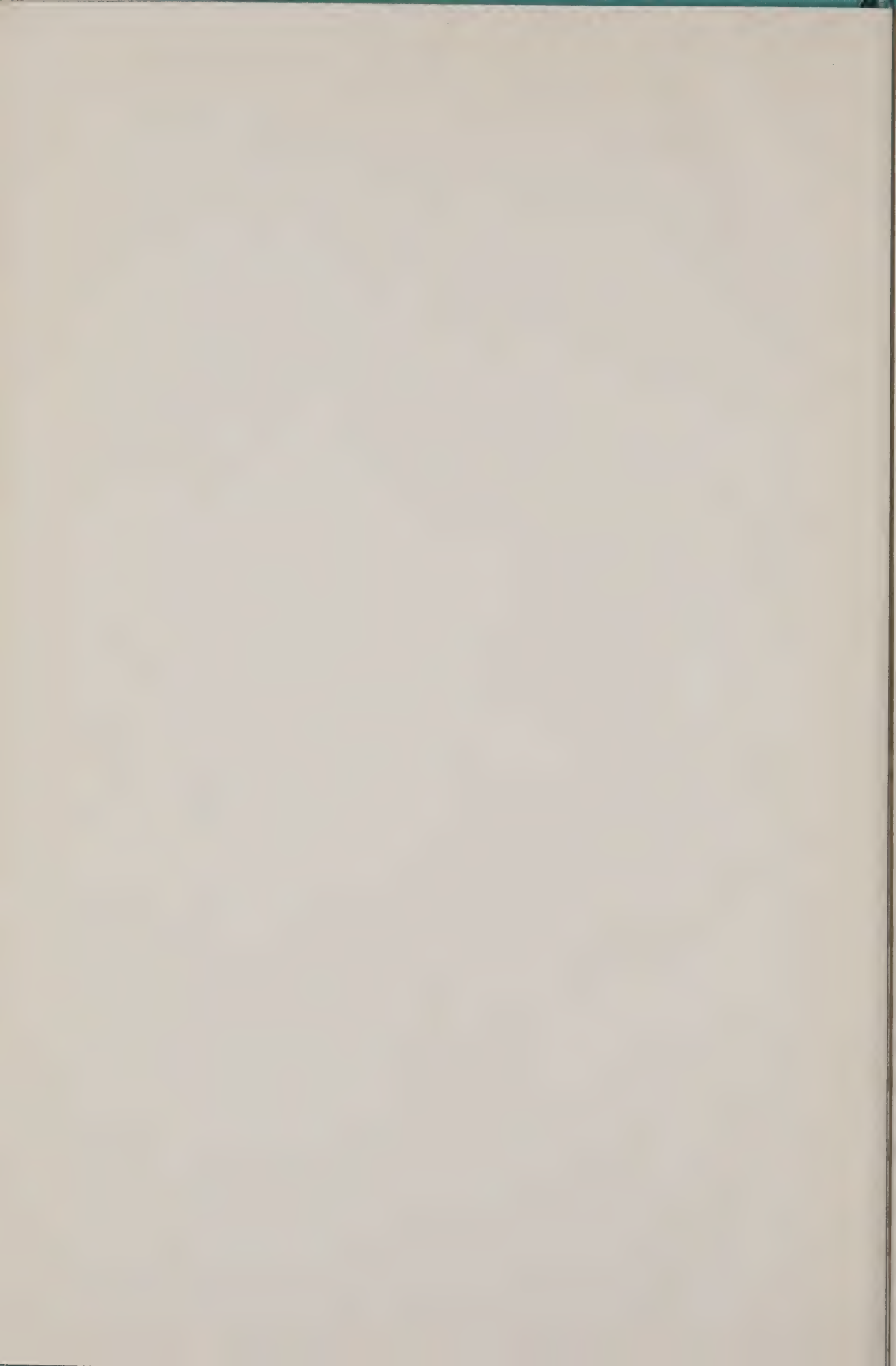
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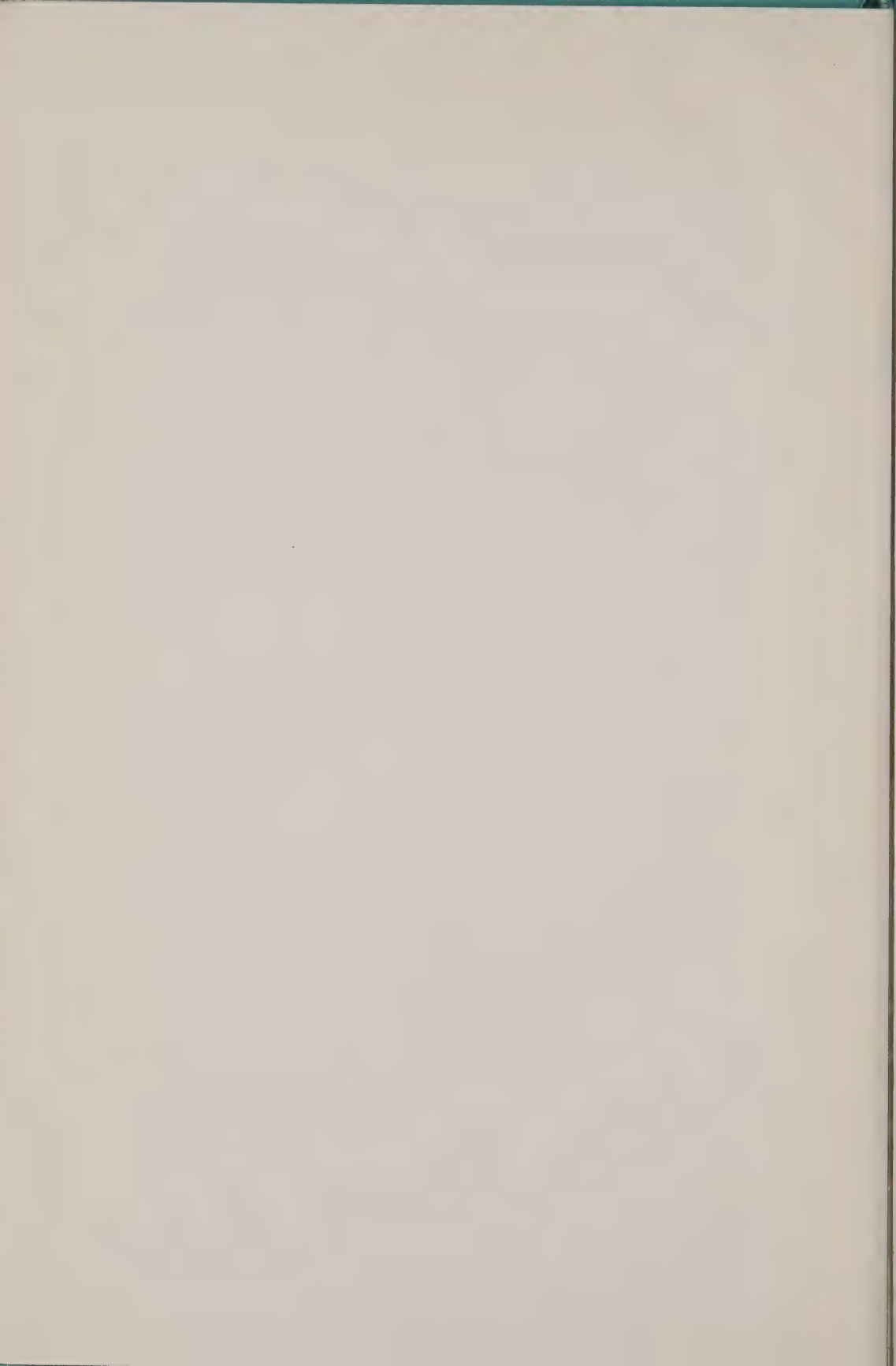
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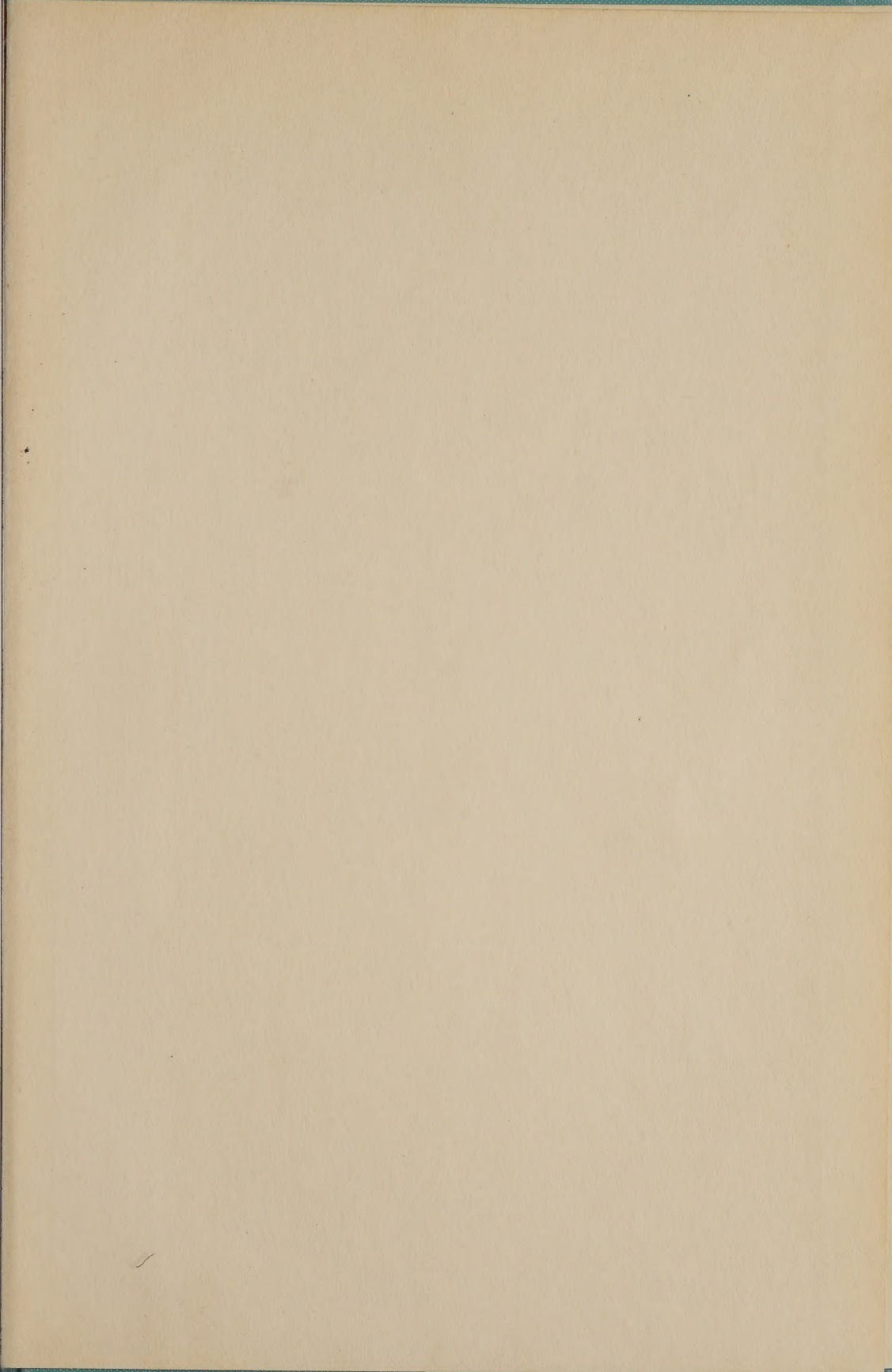
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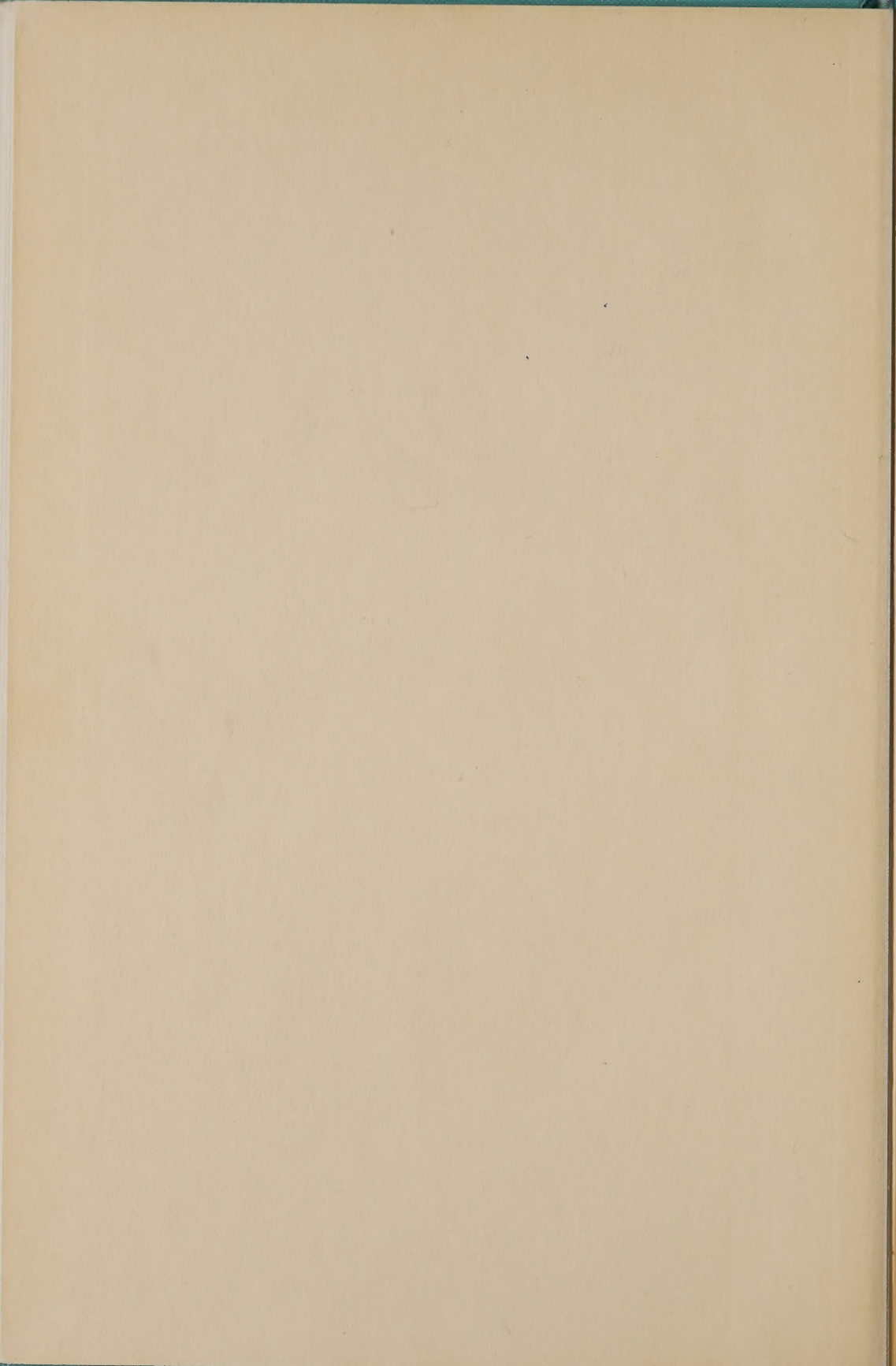












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